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EZRA, NEHEMIAH,

AND

ESTHER

BY

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CHAPTER I.

INTRODUCTORY: EZRA AND NEHEMIAH.

THOUGH in close contact with the most perplexing problems of Old Testament literature, the main history recorded in the books of 'Ezra' and 'Nehemiah' is fixed securely above the reach of adverse criticism. Here the most cautious reader may take his stand with the utmost confidence, knowing that his feet rest on a solid rock. The curiously inartistic process adopted by the writer is in itself some guarantee of authenticity. Ambitious authors who set out with the design of creating literature—and perhaps building up a reputation for themselves by the way—may be very conscientious in their search for truth; but we cannot help suspecting that the method of melting down their materials and recasting them in the mould of their own style which they usually adopt must gravely endanger their accuracy. Nothing of the kind is attempted in this narrative. In considerable portions of it the primitive records are simply copied word for word, without the least pretence at original writing on the part of the historian. Elsewhere he has evidently kept as near as possible to the form of his materials, even when the plan of his work has necessitated some condensation or readjustment. The crudity of this procedure must be annoying to literary epicures who

prefer flavour to substance, but it should be an occasion of thankfulness on the part of those of us who wish to trace the revelation of God in the life of Israel, because it shows that we are brought as nearly as possible face to face with the facts in which that revelation was clothed.

In the first place, we have some of the very writings of Ezra and Nehemiah, the leading actors in the great drama of real life that is here set forth. We cannot doubt the genuineness of these writings. They are each of them composed in the first person singular, and they may be sharply distinguished from the remainder of the narrative, inasmuch as that is in the third person —not to mention other and finer marks of difference. Of course this implies that the whole of Ezra and Nehemiah should not be ascribed to the two men whose names the books bear in our English Bibles. The books themselves do not make any claim to be written throughout by these great men. On the contrary, they clearly hint the opposite, by the transition to the third person in those sections which are not extracted verbatim from one or other of the two authorities.

It is most probable that the Scripture books now known as Ezra and Nehemiah were compiled by one and the same person, that, in fact, they originally constituted a single work. This view was held by the scribes who arranged the Hebrew Canon, for there they appear as one book. In the Talmud they are treated as one. So they are among the early Christian writers. As late as the fifth century of our era Jerome gives the name of "Esdras" to both, describing "Nehemiah" as "The Second Book of Esdras."

Further, there seem to be good reasons for believing that the compiler of our Ezra-Nehemiah was no other

than the author of Chronicles. The repetition of the concluding passage of 2 Chronicles as the introduction to Ezra is an indication that the latter was intended to be a continuation of the Chronicler's version of the History of Israel. When we compare the two works together, we come across many indications of their agreement in spirit and style. In both we discover a disposition to hurry over secular affairs in order to dilate on the religious aspects of history. In both we meet with the same exalted estimation of The Law, the same unwearied interest in the details of temple ritual and especially in the musical arrangements of the Levites, and the same singular fascination for long lists of names, which are inserted wherever an opportunity for letting them in can be found.

Now, there are several things in our narrative that tend to show that the Chronicler belongs to a comparatively late period. Thus in Nehemiah xii. 22 he mentions the succession of priests down "to the reign of Darius the Persian." The position of this phrase in connection with the previous lists of names makes it clear that the sovereign here referred to must be Darius III., surnamed Codommanus, the last king of Persia, who reigned from B.C. 336 to B.C. 332. Then the title "the Persian" suggests the conclusion that the dynasty of Persia had passed away; so does the phrase "king of Persia," which we meet with in the Chronicler's portion of the narrative. The simple expression "the king," without any descriptive addition, would be sufficient on the lips of a contemporary. Accordingly we find that it is used in the first-person sections of Ezra-Nehemiah, and in those royal edicts that are cited in full. Again, Nehemiah xii. 11 and 22 give us the name of Jaddua in the series of high-

priests. But Jaddua lived as late as the time of Alexander; his date must be about B.C. 331.* This lands us in the Grecian period. Lastly, the references to "the days of Nehemiah" † clearly point to a writer in some subsequent age. Though it is justly urged that it was quite in accordance with custom for later scribes to work over an old book, inserting a phrase here and there to bring it up to date, the indications of the later date are too closely interwoven with the main structure of the composition to admit this hypothesis here.

Nevertheless, though we seem to be shut up to the view that the Grecian era had been reached before our book was put together, this is really only a matter of literary interest, seeing that it is agreed on all sides that the history is authentic, and that the constituent parts of it are contemporary with the events they record. The function of the compiler of such a book as this is not much more than that of an editor. It must be admitted that the date of the final editor is as late as the Macedonian Empire. The only question is whether this man was the sole editor and compiler of the narrative. We may let that point of purely literary criticism be settled in favour of the later date for the original compilation, and yet rest satisfied that we have all we want —a thoroughly genuine history in which to study the ways of God with man during the days of Ezra and Nehemiah.

This narrative is occupied with the Persian period of the History of Israel. It shows us points of contact between the Jews and a great Oriental Empire; but, unlike the history in the dismal Babylonian age, the

* Josephus, *Ant.*, XI. viii. 7.
† Neh. xii. 26 and 47.

course of events now moves forward among scenes of hopeful progress. The new dominion is of an Aryan stock — intelligent, appreciative, generous. Like the Christians in the time of the Apostles, the Jews now find the supreme government friendly to them, even ready to protect them from the assaults of their hostile neighbours. It is in this political relationship, and scarcely, if at all, by means of the intercommunication of ideas affecting religion, that the Persians take an important place in the story of Ezra and Nehemiah. We shall see much of their official action; we can but grope about vaguely in search of the few hints of their influence on the theology of Israel that may be looked for on the pages of the sacred narrative. Still a remarkable characteristic of the leading religious movement of this time is the Oriental and foreign locality of its source. It springs up in the breasts of Jews who are most stern in their racial exclusiveness, most relentless in their scornful rejection of any Gentile alliance. But this is on a foreign soil. It comes from Babylon, not Jerusalem. Again and again fresh impulses and new resources are brought up to the sacred city, and always from the far-off colony in the land of exile. Here the money for the cost of the rebuilding of the temple was collected; here The Law was studied and edited; here means were found for restoring the fortifications of Jerusalem. Not only did the first company of pilgrims go up from Babylon to begin a new life among the tombs of their fathers; but one after another fresh bands of emigrants, borne on new waves of enthusiasm, swept up from the apparently inexhaustible centres of Judaism in the East to rally the flagging energies of the citizens of Jerusalem. For a long while this city was only maintained with the

greatest difficulty as a sort of outpost from Babylon: it was little better than a pilgrim's camp; often it was in danger of destruction from the uncongenial character of its surroundings. Therefore it is Babylonian Judaism that here claims our attention. The mission of this great religious movement is to found and cultivate an offshoot of itself in the old country. Its beginning is at Babylon; its end is to shape the destinies of Jerusalem.

Three successive embassies from the living heart of Judaism in Babylon go up to Jerusalem, each with its own distinctive function in the promotion of the purposes of the mission. The first is led by Zerubbabel and Jeshua in the year B.C. 537.* The second is conducted by Ezra eighty years later. The third follows shortly after this with Nehemiah as its central figure. Each of the two first-named expeditions is a great popular migration of men, women, and children returning home from exile; Nehemiah's journey is more personal—the travelling of an officer of state with his escort. The principal events of the history spring out of these three expeditions. Zerubbabel and Jeshua are commissioned to restore the sacrifices and rebuild the temple at Jerusalem. Ezra sets forth with the visible object of further ministering to the resources of the sacred shrine; but the real end that he is inwardly aiming at is the introduction of The Law to the people of Jerusalem. Nehemiah's main purpose is to rebuild the city walls, and so restore the civic character of Jerusalem and enable her to maintain her

* Allowing some months for the preparation of the expedition—and this we must do—we may safely say that it started in the year after the decree of Cyrus, which was issued in B.C. 538.

independence in spite of the opposition of neighbouring foes. In all three cases a strong religious motive lies at the root of the public action. To Ezra the priest and scribe religion was everything. He might almost have taken as his motto, "Perish the State, if the Church may be saved." He desired to absorb the State into the Church: he would permit the former to exist, indeed, as the visible vehicle of the religious life of the community; but to sacrifice the religious ideal in deference to political exigencies was a policy against which he set his face like flint when it was advocated by a latitudinarian party among the priests. The conflict which was brought about by this clash of opposing principles was the great battle of his life. Nehemiah was a statesman, a practical man, a courtier who knew the world. Outwardly his aims and methods were very different from those of the unpractical scholar. Yet the two men thoroughly understood one another. Nehemiah caught the spirit of Ezra's ideas; and Ezra, whose work came to a standstill while he was left to his own resources, was afterwards able to carry through his great religious reformation on the basis of the younger man's military and political renovation of Jerusalem.

In all this the central figure is Ezra. We are able to see the most marked results in the improved condition of the city after his capable and vigorous colleague has taken up the reins of government. But though the hand is then the hand of Nehemiah, the voice is still the voice of Ezra. Later times have exalted the figure of the famous scribe into gigantic proportions. Even as he appears on the page of history he is sufficiently great to stand out as the maker of his age.

For the Jews in all ages, and for the world at large,

the great event of this period is the adoption of The Law by the citizens of Jerusalem. Recent investigations and discussions have directed renewed attention to the publication of The Law by Ezra, and the acceptance of it on the part of Israel. It will be especially important, therefore, for us to study these things in the calm and ingenuous record of the ancient historian, where they are treated without the slightest anticipation of modern controversies. We shall have to see what hints this record affords concerning the history of The Law in the days of Ezra and Nehemiah.

One broad fact will grow upon us with increasing clearness as we proceed. Evidently we have here come to the watershed of Hebrew History. Up to this point all the better teachers of Israel had been toiling painfully in their almost hopeless efforts to induce the Jews to accept the unique faith of Jehovah, with its lofty claims and its rigorous restraints. That faith itself however had appeared in three forms,—as a popular cult, often degraded to the level of the local religion of heathen neighbours; as a priestly tradition, exact and minute in its performances, but the secret of a caste; and as a subject of prophetic instruction, instinct with moral principles of righteousness and spiritual conceptions of God, but too large and free to be reached by a people of narrow views and low attainments. With the publication of The Law by Ezra the threefold condition ceased, and henceforth there was but one type of religion for the Jews.

The question when The Law was moulded into its present shape introduces a delicate point of criticism. But the consideration of its popular reception is more within the reach of observation. In the solemn sealing of the covenant the citizens of Jerusalem—laity as well

as priests—men, women, and children—all deliberately pledged themselves to worship Jehovah according to The Law. There is no evidence to show that they had ever done so before. The narrative bears every indication of novelty. The Law is received with curiosity; it is only understood after being carefully explained by experts; when its meaning is taken in, the effect is a shock of amazement bordering on despair. Clearly this is no collection of trite precepts known and practised by the people from antiquity.

It must be remembered, on the other hand, that an analogous effect was produced by the spread of the Scriptures at the Reformation. It does not fall within the scope of our present task to pursue the inquiry whether, like the Bible in Christendom, the entire law had been in existence in an earlier age, though then neglected and forgotten. Yet even our limited period contains evidence that The Law had its roots in the past. The venerated name of Moses is repeatedly appealed to when The Law is to be enforced. Ezra never appears as a Solon legislating for his people. Still neither is he a Justinian codifying a system of legislation already recognised and adopted. He stands between the two, as the introducer of a law hitherto unpractised and even unknown. These facts will come before us more in detail as we proceed.

The period now brought before our notice is to some extent one of national revival; but it is much more important as an age of religious construction. The Jews now constitute themselves into a Church; the chief concern of their leaders is to develop their religious life and character. The charm of these times is to be found in the great spiritual awakening that inspires and shapes their history. Here we approach very near to

the Holy Presence of the Spirit of God in His glorious activity as the Lord and Giver of Life. This epoch was to Israel what Pentecost became to the Christians. Pentecost!—We have only to face the comparison to see how far the later covenant exceeded the earlier covenant in glory. To us Christians there is a hardness, a narrowness, a painful externalism in the whole of this religious movement. We cannot say that it lacks soul; but we feel that it has not the liberty of the highest spiritual vitality. It is cramped in the fetters of legal ordinances. We shall come across evidences of the existence of a liberal party that shrank from the rigour of The Law. But this party gave no signs of religious life; the freedom it claimed was not the glorious liberty of the sons of God. There is no reason to believe that the more devout people anticipated the standpoint of St. Paul and saw any imperfection in their law. To them it presented a lofty scheme of life, worthy of the highest aspiration. And there is much in their spirit that commands our admiration and even our emulation. The most obnoxious feature of their zeal is its pitiless exclusiveness. But without this quality Judaism would have been lost in the cross currents of life among the mixed populations of Palestine.

The policy of exclusiveness saved Judaism. At heart this is just an application—though a very harsh and formal application—of the principle of separation from the world which Christ and His Apostles enjoined on the Church, and the neglect of which has sometimes nearly resulted in the disappearance of any distinctive Christian truth and life, like the disappearance of a river that breaking through its banks spreads itself out in lagoons and morasses, and ends by being swallowed up in the sands of the desert.

The exterior aspect of the stern, strict Judaism of these days is by no means attractive. But the interior life of it is simply superb. It recognises the absolute supremacy of God. In the will of God it acknowledges the one unquestionable authority before which all who accept His covenant must bow; in the revealed truth of God it perceives an inflexible rule for the conduct of His people. To be pledged to allegiance to the will and law of God is to be truly consecrated to God. That is the condition voluntarily entered into by the citizens of Jerusalem in this epoch of religious awakening. A few centuries later their example was followed by the primitive Christians, who, according to the testimony of the two Bithynian handmaidens tortured by Pliny, solemnly pledged themselves to lives of purity and righteousness; again, it was imitated, though in strangely perverted guise, by anchorites and monks, by the great founders of monastic orders and their loyal disciples, and by mediæval reformers of Church discipline such as St. Bernard; still later it was followed more closely by the Protestant inhabitants of Swiss cities at the Reformation, by the early Independents at home and the Pilgrim Fathers in New England, by the Covenanters in Scotland, by the first Methodists. It is the model of Church order, and the ideal of the religious organisation of civic life. But it awaits the adequate fulfilment of its promise in the establishment of the Heavenly City, the New Jerusalem.

CHAPTER II.

CYRUS.

EZRA i. 1.

THE remarkable words with which the Second Book of Chronicles closes, and which are repeated in the opening verses of the Book of Ezra, afford the most striking instance on record of that peculiar connection between the destinies of the little Hebrew nation and the movements of great World Empires which frequently emerges in history. We cannot altogether set it down to the vanity of their writers, or to the lack of perspective accompanying a contracted, provincial education, that the Jews are represented in the Old Testament as playing a more prominent part on the world's stage than one to which the size of their territory—little bigger than Wales—or their military prowess would entitle them. The fact is indisputable. No doubt it is to be attributed in part to the geographical position of Palestine on the highway of the march of armies to and fro between Asia and Africa; but it must spring also in some measure from the unique qualities of the strange people who have given their religion to the most civilised societies of mankind.

In the case before us (the greatest man of his age, one of the half-dozen Founders of Empires, who con-

stitute a lofty aristocracy even among sovereigns, is manifestly concerning himself very specially with the restoration of one of the smallest of the many subject races that fell into his hands when he seized the garnered spoils of previous conquerors. Whatever we may think of the precise words of his decree as this is now reported to us by a Hebrew scribe, it is unquestionable that he issued some such orders as are contained in it. Cyrus, as it now appears, was originally king of Elam, the modern Khuzistan, not of Persia, although the royal family from which he sprang was of Persian extraction. After making himself master of Persia and building up an empire in Asia Minor and the north, he swept down on to the plains of Chaldæa and captured Babylon in the year B.C. 538. To the Jews this would be the first year of his reign, because it was the first year of his rule over them, just as the year A.D. 1603 is reckoned by Englishmen as the first year of James I., because the king of Scotland then inherited the English throne. In this year the new sovereign, of his own initiative, released the Hebrew exiles, and even assisted them to return to Jerusalem and rebuild their ruined temple. Such an astounding act of generosity was contrary to the precedent of other conquerors, who accepted as a matter of course the arrangement of subject races left by their predecessors; and we are naturally curious to discover the motives that prompted it.

Like our mythical King Arthur, the Cyrus of legend is credited with a singularly attractive disposition. Herodotus says the Persians regarded him as their "father" and their "shepherd." In Xenophon's romance he appears as a very kindly character. Cicero calls him the most just, wise, and amiable of rulers.

Although it cannot be dignified with the name of history, this universally accepted tradition seems to point to some foundation in fact. It is entirely in accord with the Jewish picture of the Great King. There is some reason for believing that the privilege Cyrus offered to the Jews was one in which other nations shared. On a small, broken, clay cylinder, some four inches in diameter, discovered quite recently and now deposited in the British Museum, Cyrus is represented as saying, "I assembled all those nations, and I caused them to go back to their countries." Thus the return of the Jews may be regarded as a part of a general centrifugal movement in the new Empire.

Nevertheless, the peculiar favour indicated by the decree issued to the Jews suggests something special in their case, and this must be accounted for before the action of Cyrus can be well understood.

Little or no weight can be attached to the statement of Josephus, who inserts in the very language of the decree a reference to the foretelling of the name of Cyrus by "the prophets," as a prime motive for issuing it, and adds that this was known to Cyrus by his reading the Book of Isaiah.* Always more or less untrustworthy whenever he touches the relations between his people and foreigners, the Jewish historian is even exceptionally unsatisfactory in his treatment of the Persian Period. It may be, as Ewald asserts, that Josephus is here following some Hellenistic writer; but we know nothing of his authority. There is no reference to this in our one authority, the Book of Ezra; and if it had been true there would have been every reason to publish it. Some Jews at court may have shown Cyrus the prophecies in question

* *Ant.*, XI. i. 1, 2.

indeed it is most probable that men who wished to please him would have done so. Plato in the "Laws" represents Cyrus as honouring those who knew how to give good advice. But it is scarcely reasonable to suppose, without a particle of evidence, that a great monarch flushed with victory would set himself to carry out a prediction purporting to emanate from the Deity of one of the conquered peoples, when that prediction was distinctly in their interest, unless he was first actuated by some other considerations.

Until a few years ago it was commonly supposed that Cyrus was a Zoroastrian, who was disgusted at the cruel and lustful idolatry of the Babylonians, and that when he discovered a monotheistic people oppressed by vicious heathen polytheists, he claimed religious brotherhood with them, and so came to show them singular favour. Unfortunately for his fame, this fascinating theory has been recently shattered by the discovery of the little cylinder already referred to. Here Cyrus is represented as saying that "the gods" have deserted Nabonidas—the last king of Babylon—because he has neglected their service; and that Merodach, the national divinity of Babylon, has transferred his favour to Cyrus; who now honours him with many praises. An attempt has been made to refute the evidence of this ancient record by attributing the cylinder to some priest of Bel, who, it is said, may have drawn up the inscription without the knowledge of the king, and even in direct opposition to his religious views. A most improbable hypothesis! especially as we have absolutely no grounds for the opinion that Cyrus was a Zoroastrian. The Avesta, the sacred collection of hymns which forms the basis of the Parsee scriptures, came from the far East, close to India, and it

was written in a language almost identical with Sanscrit and quite different from the Old Persian of Western Persia. We have no ground for supposing that as yet it had been adopted in the remote south-western region of Elam, where Cyrus was brought up. That monarch, it would seem, was a liberal-minded syncretist, as ready to make himself at home with the gods of the peoples he conquered as with their territories. Such a man would be astute enough to represent the indigenous divinities as diverting their favour from the fallen and therefore discredited kings he had overthrown, and transferring it to the new victor. We must therefore descend from the highlands of theology in our search for an explanation of the conduct of Cyrus. Can we find this in some department of state policy?

We learn from the latter portion of our Book of Isaiah that the Jewish captives suffered persecution under Nabonidas. It is not difficult to guess the cause of the embitterment of this king against them after they had been allowed to live in peace and prosperity under his predecessors. Evidently the policy of Nebuchadnezzar, which may have succeeded with some other races, had broken down in its application to a people with such tough national vitality as that of the Jews. It was found to be impossible to eradicate their patriotism—or rather the patriotism of the faithful nucleus of the nation, impossible to make Jerusalem forgotten by the waters of Babylon. This ancient "Semitic question" was the very reverse of that which now vexes Eastern Europe, because in the case of the Jews at Babylon the troublesome aliens were only desirous of liberty to depart; but it sprang from the same essential cause—the separateness of the Hebrew race.

Now things often present themselves in a true light

to a new-comer who approaches them with a certain mental detachment, although they may have been grievously misapprehended by those people among whom they have slowly shaped themselves. Cyrus was a man of real genius; and immediately he came upon the scene he must have perceived the mistake of retaining a restless, disaffected population, like a foreign body rankling in the very heart of his empire. Moreover, to allow the Jews to return home would serve a double purpose. While it would free the Euphrates Valley from a constant source of distress, it would plant a grateful, and therefore loyal, people on the western confines of the empire—perhaps, as some have thought, to be used as outworks and a basis of operations in a projected campaign against Egypt. Thus a far-sighted statesman might regard the liberation of the Jews as a stroke of wise policy. But we must not make too much of this. The restored Jews were a mere handful of religious devotees, scarcely able to hold their own against the attacks of neighbouring villages; and while they were permitted to build their temple, nothing was said in the royal rescript about fortifying their city. So feeble a colony could not have been accounted of much strategic importance by such a master of armies as Cyrus. Again, we know from the "Second Isaiah" that, when the Persian war-cloud was hovering on the horizon, the Jewish exiles hailed it as the sign of deliverance from persecution. The invader who brought destruction to Babylon promised relief to her victims; and the lofty strains of the prophet bespeak an inspired perception of the situation which encouraged higher hopes. A second discovery in the buried library of bricks is that of a small flat tablet, also recently unearthed like the cylinder of

Cyrus, which records this very section of the history of Babylon. Here it is stated that Cyrus intrigued with a disaffected party within the city. Who would be so likely as the persecuted Jews to play this part? Further, the newly found Babylonian record makes it clear that Herodotus was mistaken in his famous account of the siege of Babylon where he connected it with the coming of Cyrus. He must have misapprehended a report of one of the two sieges under Darius, when the city had revolted and was recaptured by force, for we now know that after a battle fought in the open country Cyrus was received into the city without striking another blow. He would be likely to be in a gracious mood then, and if he knew there were exiles, languishing in captivity, who hailed his advent as that of a deliverer, even apart from the question whether they had previously opened up negotiations with him, he could not but look favourably upon them; so that generosity and perhaps gratitude combined with good policy to govern his conduct. Lastly, although he was not a theological reformer, he seems to have been of a religious character, according to his light, and therefore it is not unnatural to suppose that he may have heartily thrown himself into a movement of which his wisdom approved, and with which all his generous instincts sympathised. Thus, after all, there may be something in the old view, if only we combine it with our newer information. Under the peculiar political circumstances of his day, Cyrus may have been prepared to welcome the prophetic assurance that he was a heaven-sent shepherd, if some of the Jews had shown it him. Even without any such assurance, other conquerors have been only too ready to flatter themselves that they were executing a sacred mission.

These considerations do not in the least degree limit the Divine element of the narrative as that is brought forward by the Hebrew historian. On the contrary, they give additional importance to it. The chronicler sees in the decree of Cyrus and its issues an accomplishment of the word of the Lord by the mouth of Jeremiah. Literally he says that what happens is in order that the word of the Lord may *be brought to an end.* It is in the "*fulness* of the time," as the advent of Christ was later in another relation.* The writer seems to have in mind the passage—"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it desolate for ever"; † as well as another prophecy—"For thus saith the Lord, After seventy years be accomplished for Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place." ‡ Now if we do not accept the notion of Josephus that Cyrus was consciously and purposely fulfilling these predictions, we do not in any way diminish the fact that the deliverance came from God. If we are driven to the conclusion that Cyrus was not solely or chiefly actuated by religious motives, or even if we take his action to be *purely* one of state policy, the ascription of this inferior position to Cyrus only heightens the wonderful glory of God's overruling providence. Nebuchadnezzar was described as God's

* Gal. iv. 4. † Jer. xxv. 11, 12.
‡ Jer. xxix. 10.

"servant" * because, although he was a bad man, only pursuing his own wicked way, yet, all unknown to him, that way was made to serve God's purposes. Similarly Cyrus, who is not a bad man, is God's "Shepherd," when he delivers the suffering flock from the wolf and sends it back to the fold, whether he aims at obeying the will of God or not. It is part of the great revelation of God in history, that He is seen working out His supreme purposes in spite of the ignorance and sometimes even by means of the malice of men. Was not this the case in the supreme event of history, the crucifixion of our Lord? If the cruelty of Nebuchadnezzar and the feebleness of Pilate could serve God, so could the generosity of Cyrus.

The question of the chronological exactness of this fulfilment of prophecy troubles some minds that are anxious about Biblical arithmetic. The difficulty is to arrive at the period of seventy years. It would seem that this could only be done by some stretching at both ends of the exile. We must begin with Nebuchadnezzar's first capture of Jerusalem and the first carrying away of a small body of royal hostages to Babylon in the year B.C. 606. Even then we have only sixty-eight years to the capture of Babylon by Cyrus, which happened in B.C. 538. Therefore to get the full seventy years it is proposed to extend the exile till the year B.C. 536, which is the date of the commencement of Cyrus's sole rule. But there are serious difficulties in these suggestions. In his prediction of the seventy years Jeremiah plainly refers to the complete overthrow of the nation with the strong words, "This whole land shall be a desolation and an astonishment." As a

* Jer. xxvii. 6.

matter of fact, the exile only began in earnest with the final siege of Jerusalem, which took place in B.C. 588. Then Cyrus actually began his reign over the Jews in B.C. 538, when he took Babylon, and he issued his edict in his first year. Thus the real exile as a national trouble seems to have occupied fifty years, or, reckoning a year for the issuing and execution of the edict, fifty-one years. Instead of straining at dates, is it not more simple and natural to suppose that Jeremiah gave a round figure to signify a period which would cover the lifetime of his contemporaries, at all events? However this may be, nobody can make a grievance out of the fact that the captivity may not have been quite so lengthy as the previous warnings of it foreshadowed. Tillotson wisely remarked that there is this difference between the Divine promises and the Divine threatenings, that while God pledges His faithfulness to the full extent of the former, He is not equally bound to the perfect accomplishment of the latter. If the question of dates shows a little discrepancy, what does this mean but that God is so merciful as not always to exact the last farthing? Moreover it should be remarked that the point of Jeremiah's prophecy is not the exact length of the captivity, but the certain termination of it after a long while. The time is fulfilled when the end has come.

But the action of Cyrus is not only regarded as the accomplishment of prophecy; it is also attributed to the direct influence of God exercised on the Great King, for we read "the Lord stirred up the spirit of Cyrus king of Persia," etc. It would indicate the radical scepticism which is too often hidden under the guise of a rigorous regard for correct belief, to maintain that because we now know Cyrus to have been a polytheist

his spirit could not have been stirred up by the true God. It is not the teaching of the Bible that God confines His influence on the hearts of men to Jews and Christians. Surely we cannot suppose that the Father of all mankind rigidly refuses to hold any intercourse with the great majority of His children—never whispers them a guiding word in their anxiety and perplexity, never breathes into them a helpful impulse, even in their best moments, when they are earnestly striving to do right. In writing to the Romans St. Paul distinctly argues on the ground that God has revealed Himself to the heathen world,* and in the presence of Cornelius St. Peter as distinctly asserts that God accepts the devout and upright of all nations.† Here even in the Old Testament it is recognised that God moves the king of Persia. This affords a singular encouragement for prayer, because it suggests that God has access to those who are far out of our reach; that He quite sets aside the obstruction of intermediaries—secretaries, chamberlains, grand-viziers, and all the *entourage* of a court; that He goes straight into the audience chamber, making direct for the inmost thoughts and feelings of the man whom He would influence. The wonder of it is that God condescends to do this even with men who know little of Him; but it should be remembered that though He is strange to many men, none of them are strange to Him. The Father knows the children who do not know Him. It may be remarked, finally, on this point, that the special Divine influence now referred to is dynamic rather than illuminating. To stir up the spirit is to move

* Rom. i. 19.

† Acts x. 34, 35.

to activity. God not only teaches; He quickens. In the case of Cyrus, the king used his own judgment and acted on his own opinions; yet the impulse which drove him was from God. That was everything. We live in a God-haunted world: why then are we slow to take the first article of our creed in its full meaning? Is it so difficult to believe in God when all history is alive with His presence?

CHAPTER III.

THE ROYAL EDICT.

EZRA i. 2-4, 7-11.

IT has been asserted that the Scripture version of the edict of Cyrus cannot be an exact rendering of the original, because it ascribes to the Great King some knowledge of the God of the Jews, and even some faith in Him. For this reason it has been suggested that either the chronicler or some previous writer who translated the decree out of the Persian language, in which of course it must have been first issued, inserted the word Jehovah in place of the name of Ormazd or some other god worshipped by Cyrus, and shaped the phrases generally so as to commend them to Jewish sympathies. Are we driven to this position? We have seen that when Cyrus got possession of Babylon he had no scruple in claiming the indigenous divinity Merodach as his god. Is it not then entirely in accordance with his eclectic habit of mind—not to mention his diplomatic art in humouring the prejudices of his subjects—that he should draw up a decree in which he designed to show favour to an exceptionally religious people in language that would be congenial to them? Like most men of higher intelligence even among polytheistic races, Cyrus may have believed in one supreme Deity, who, he may have supposed, was

worshipped under different names by different nations. The final clause of Ezra i. 3 is misleading, as it stands in the Authorised Version; and the Revisers, with their habitual caution, have only so far improved upon it as to permit the preferable rendering to appear in the margin, where we have generally to look for the opinions of the more scholarly as well as the more courageous critics. Yet even the Authorised Version renders the same words correctly in the very next verse. There is no occasion to print the clause, "He is the God," as a parenthesis, so as to make Cyrus inform the world that Jehovah is the one real divinity. The more probable rendering in idea is also the more simple one in construction. Removing the superfluous brackets, we read right on: "He is the God which is in Jerusalem"—*i.e.*, we have an indication who "Jehovah" is for the information of strangers to the Jews who may read the edict. With this understanding let us examine the leading items of the decree. It was proclaimed by the mouth of king's messengers, and it was also preserved in writing, so that possibly the original inscription may be recovered from among the burnt clay records that lie buried in the ruins of Persian cities. The edict is addressed to the whole empire. Cyrus announces to all his subjects his intention to rebuild the temple at Jerusalem. Then he specialises the aim of the decree by granting a licence to the Jews to go up to Jerusalem and undertake this work. It is a perfectly free offer to all Jews in exile without exception. "Who is there among you"—*i.e.*, among all the subjects of the empire—"of all His" (Jehovah's) "people, his God be with him, and let him go up to Jerusalem," etc. In particular we may observe the following points:—

First, Cyrus begins by acknowledging that "the God of Heaven"—whom he identifies with the Hebrew "Jehovah," in our version of the edict—has given him his dominions. It is possible to treat this introductory sentence as a superficial formula; but there is no reason for so ungenerous an estimate of it. If we accept the words in their honest intention, we must see in them a recognition of the hand of God in the setting up of kingdoms. Two opposite kinds of experience awaken in men a conviction of God's presence in their lives—great calamities and great successes. The influence of the latter experience is not so often acknowledged as that of the former, but probably it is equally effective, at least in extreme instances. There is something awful in the success of a world-conqueror. When the man is a destroyer, spreading havoc and misery, like Attila, he regards himself as a "Scourge of God"; and when he is a vulgar impersonation of selfish greed like Napoleon, he thinks he is swept on by a mighty tide of destiny. In both instances the results are too stupendous to be attributed to purely human energy. But in the case of Cyrus, an enlightened and noble-minded hero is bringing liberty and favour to the victims of a degraded tyranny, so that he is hailed by some of them as the Anointed King raised up by their God, and therefore it is not unnatural that he should ascribe his brilliant destiny to a Divine influence.

Secondly, Cyrus actually asserts that God has charged him to build Him a temple at Jerusalem. Again, this may be the language of princely courtesy; but the noble spirit which breathes through the decree encourages us to take a higher view of it, and to refrain from reading minimising comments between the lines. It is probable that those eager, patriotic

Jews who had got the ear of Cyrus—or he would never have issued such a decree as this—may have urged their suit by showing him predictions like that of Isaiah xliv. 28, in which God describes Himself as One "that saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying of Jerusalem, Let her be built; and, Let the foundations of the temple be laid." Possibly Cyrus is here alluding to that very utterance, although, as we have seen, Josephus is incorrect in inserting a reference to Hebrew prophecy in the very words of the decree, and in suggesting that the fulfilment of prophecy was the chief end Cyrus had in view.

It is a historical fact that Cyrus did help to build the temple; he supplied funds from the public treasury for that object. We can understand his motives for doing so. If he desired the favour of the God of the Jews, he would naturally aid in restoring His shrine. Nabonidas had fallen, it was thought, through neglecting the worship of the gods. Cyrus seems to have been anxious to avoid this mistake, and to have given attention to the cultivation of their favour. If, as seems likely, some of the Jews had impressed his mind with the greatness of Jehovah, he might have desired to promote the building of the temple at Jerusalem with exceptional assiduity.

In the next place, Cyrus gives the captive Jews leave to go up to Jerusalem. The edict is purely permissive. There is to be no expulsion of Jews from Babylon. Those exiles who did not choose to avail themselves of the boon so eagerly coveted by the patriotic few were allowed to remain unmolested in peace and prosperity. The restoration was voluntary. This free character of the movement would give it a

vigour quite out of proportion to the numbers of those who took part in it, and would, at the same time, ensure a certain elevation of tone and spirit. It is an image of the Divine restoration of souls, which is confined to those who accept it of their own free will.

Further, the object of the return, as it is distinctly specified, is simply to rebuild the temple, not—at all events in the first instance—to build up and fortify a city on the ruins of Jerusalem; much less does it imply a complete restoration of Palestine to the Jews, with a wholesale expulsion of its present inhabitants from their farms and vineyards. Cyrus does not seem to have contemplated any such revolution. The end in view was neither social nor political, but purely religious. That more would come out of it, that the returning exiles must have houses to live in and must protect those houses from the brigandage of the Bedouin, and that they must have fields producing food to support them and their families, are inevitable consequences. Here is the germ and nucleus of a national restoration. Still it remains true that the immediate object—the only object named in the decree—is the rebuilding of the temple. Thus we see from the first that the idea which characterises the restoration is religious. "The exiles return as a Church. The goal of their pilgrimage is a holy site. The one work they are to aim at achieving is to further the worship of their God."

Lastly, the inhabitants of the towns in which the Jews have been settled are directed to make contributions towards the work. It is not quite clear whether these "Benevolences" are to be entirely voluntary. A royal exhortation generally assumes something of the character of a command. Probably rich men were requisitioned to assist in providing the gold and silver

and other stores, together with the beasts of burden which would be needed for the great expedition. This was to supplement what Cyrus calls "the free-will offering for the house of God that is in Jerusalem"—*i.e.*, either the gifts of the Jews who remained in Babylon, or possibly his own contribution from the funds of the state. We are reminded of the Hebrews spoiling the Egyptians at the Exodus. The prophet Haggai saw in this a promise of further supplies, when the wealth of foreign nations would be poured into the temple treasury in donations of larger dimensions from the heathen. "For thus saith the Lord of hosts," he writes, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; . and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts." *

The assumed willingness of their neighbours to contribute at a hint from the king suggests that the exiles were not altogether unpopular. On the other hand, it is quite possible that, under the oppression of Nabonidas, they had suffered much wrong from these neighbours. A public persecution always entails a large amount of private cruelty, because the victims are not protected by the law from the greed and petty spite of those who are mean enough to take advantage of their helpless condition. Thus it may be that Cyrus was aiming at a just return in his recommendation to his subjects to aid the Jews.

Such was the decree. Now let us look at the execution of it.

* Hag. ii. 6-8.

In the first place, there was a ready response on the part of some of the Jews, seen especially in the conduct of their leaders, who "rose up," bestirring themselves to prepare for the expedition, like expectant watchers released from their weary waiting and set free for action. The social leaders are mentioned first, which is a clear indication that the theocracy, so characteristic of the coming age, was not yet the recognised order. A little later the clergy will be placed before the laity, but at present the laity are still named before the clergy. The order is domestic. The leaders are the heads of great families—"the chief of the fathers." For such people to be named first is also an indication that the movement did not originate in the humbler classes. Evidently a certain aristocratic spirit permeated it. The wealthy merchants may have been loath to leave their centres of commerce, but the nobility of blood and family were at the head of the crusade. We have not yet reached the age of the democracy. It is clear, further, that there was some organisation among the exiles. They were not a mere crowd of refugees. The leaders were of the tribes of Judah and Benjamin. We shall have to consider the relation of the Ten Tribes to the restoration later on; here it may be enough to observe in passing that representatives of the Southern Kingdom take the lead in a return to Jerusalem, the capital of that kingdom. Next come the ecclesiastical leaders, the priests and Levites. Already we find these two orders named separately—an important fact in relation to the development of Judaism that will meet us again, with some hints here and there to throw light upon the meaning of it.

There is another side to this response. It was by no means the case that the whole of the exiles rose up in

answer to the edict of Cyrus; only those leaders and only those people responded "whose spirit God had raised." The privilege was offered to all the Jews, but it was not accepted by all. We cannot but be impressed by the religious faith and the inspired insight of our historian in this matter. He saw that Cyrus issued his edict because the Lord had stirred up his spirit; now he attributes the prompting to make use of the proffered liberty to a similar Divine influence. Thus the return was a movement of heaven-sent impulses throughout. Ezekiel's vision of the dry bones showed the deplorable condition of the Northern Kingdom in his day—stripped bare, shattered to fragments, scattered abroad. The condition of Judah was only second to this ghastly national ruin. But now to Judah there had come the breath of the Divine Spirit which Ezekiel saw promised for Israel, and a living army was rising up in new energy. Here we may discover the deeper, the more vital source of the return. Without this the edict of Cyrus would have perished as a dead letter. Even as it was, only those people who felt the breath of the Divine afflatus rose up for the arduous undertaking. So to-day there is no return to the heavenly Jerusalem and no rebuilding the fallen temple of human nature except in the power of the Spirit of God. Regeneration always goes hand in hand with redemption—the work of the Spirit with the work of the Christ. In the particular case before us, the special effect of the Divine influence is "to raise the spirit"—*i.e.*, to infuse life, to rouse to activity and hope and high endeavour. A people thus equipped is fit for any expedition of toil or peril. Like Gideon's little, sifted army, the small band of inspired men who rose up to accept the decree of Cyrus carried within their breasts

a superhuman power, and therefore a promise of ultimate success. The aim with which they set out confirmed the religious character of the whole enterprise. They accepted the limitations and they gladly adopted the one definite purpose suggested in the edict of Cyrus. They proceeded "to build the house of the Lord which is in Jerusalem." This was their only confessed aim. It would have been impossible for patriots such as these Jews were not to feel some national hopes and dreams stirring within them; still we have no reason to believe that the returning exiles were not loyal to the spirit of the decree of the Great King. The religious aim was the real occasion of the expedition. So much the more need was there to go in the Spirit and strength of God. Only they whose spirit God has raised are fit to build God's temple, because work for God must be done in the Spirit of God.

Secondly, the resident neighbours fell in with the recommendation of the king ungrudgingly, and gave rich contributions for the expedition. They could not go themselves, but they could have a share in the work by means of their gifts—as the home Church can share in the foreign mission she supports. The acceptance of these bounties by the Jews does not well accord with their subsequent conduct when they refused the aid of their Samaritan neighbours in the actual work of building the temple. It has an ugly look, as though they were willing to take help from all sources excepting where any concessions in return would be expected on the part of those who were befriending them. However, it is just to remember that the aid was invited and offered by Cyrus, not solicited by the Jews.

Thirdly, the execution of the decree appears to have

been honestly and effectively promoted by its author. In accordance with his generous encouragement of the Jews to rebuild their temple, Cyrus restored the sacred vessels that had been carried off by Nebuchadnezzar on the occasion of the first Chaldæan raid on Jerusalem, and deposited in a temple at Babylon nearly seventy years before the time of the return. No doubt these things were regarded as of more importance than other spoils of war. It would be supposed that the patron god of the conquered people was humiliated when the instruments of his worship were offered to Bel or Nebo. Perhaps it was thought that some charm attaching to them would bring luck to the city in which they were guarded. When Nabonidas was seized with frantic terror at the approach of the Persian hosts, he brought the idols of the surrounding nations to Babylon for his protection. The reference to the temple vessels, and the careful and detailed enumeration of them, without the mention of any image, is a clear proof that, although before the captivity the majority of the Jews may have consisted of idolaters, there was no idol in the temple at Jerusalem. Had there been one there Nebuchadnezzar would most certainly have carried it off as the greatest trophy of victory. In default of images, he had to make the most of the gold and silver plate used in the sacrificial ceremonies.

Viewed in this connection, the restitution of the stolen vessels by Cyrus appears to be more than an act of generosity or justice. A certain religious import belongs to it. It put an end to an ancient insult offered by Babylon to the God of Israel; and it might be taken as an act of homage offered to Jehovah by Cyrus. Yet it was only a restitution, a return of what was God's before, and so a type of every gift man makes to God.

It has been noticed that the total number of the vessels restored does not agree with the sum of the numbers of the several kinds of vessels. The total is 5400; but an addition of the list of the vessels only amounts to 2499. Perhaps the less valuable articles are omitted from the detailed account; or possibly there is some error of transcription, and if so the question is, in which direction shall we find it? It may be that the total was too large. On the other hand, in 1 Esdras nearly the same high total is given—viz., 5469—and there the details are made to agree with it by an evidently artificial manipulation of the numbers.* This gives some probability to the view that the total is correct, and that the error must be in the numbers of the several items. The practical importance of these considerations is that they lead us to a high estimate of the immense wealth of the Old Temple treasures. Thus they suggest the reflection that much devotion and generosity had been shown in collecting such stores of gold and silver in previous ages. They help us to picture the sumptuous ritual of the first temple, with the "barbaric splendour" of a rich display of the precious metals. Therefore they show that the generosity of Cyrus in restoring so great a hoard was genuine and considerable. It might have been urged that after the treasures had been lying for two generations in a heathen temple the original owners had lost all claim upon them. It might have been said that they had been contaminated by this long residence among the abominations of Babylonian idolatry. The restoration of them swept away all such ideas. What was once God's belongs to Him by right for ever. His property is inalienable;

* 1 Esdras ii. 14.

His claims never lapse with time, never fail through change.

It is not without significance that the treasurer who handed over their temple-property to the Jews was named "Mithredath"—a word that means "given by Mithra," or "devoted to Mithra." This suggests that the Persian sun-god was honoured among the servants of Cyrus, and yet that one who by name at least was especially associated with this divinity was constrained to honour the God of Israel. Next to Judaism and Christianity, the worship of Mithra showed the greatest vitality of all religions in Western Asia, and later even in Europe. So vigorous was it as recently as the commencement of the Christian era, that M. Renan has remarked, that if the Roman world had not become Christian it would have become Mithrastic. In those regions where the dazzling radiance and burning heat of the sun are felt as they are not even imagined in our chill, gloomy climate, it was naturally supposed that if any visible God existed He must be found in the great fiery centre of the world's light and life. Our own day has seen the scientific development of the idea that the sun's force is the source of all the energy of nature. In the homage paid by one of the ancient followers of Mithra, the sun-god, to the God of Israel, may we not see an image of the recognition of the claims of the Supreme by our priests of the sun—Kepler, Newton, Faraday? Men must be more blind than the slaves of Mithra if they cannot recognise an awful, invisible energy behind and above the forces of the solar system —nay more, a living Spirit—God!

CHAPTER IV.

THE SECOND EXODUS.

EZRA ii. 1-67.

THE journey of the returning exiles from Babylon has some points of resemblance to the exodus of their fathers from Egypt. On both occasions the Israelites had been suffering oppression in a foreign land. Deliverance had come to the ancient Hebrews in so wonderful a way that it could only be described as a miracle of God: no material miracle was recorded of the later movement; and yet it was so marvellously providential that the Jews were constrained to acknowledge that the hand of God was not less concerned in it.

But there were great differences between the two events. In the original *Hegira* of the Hebrews a horde of slaves was fleeing from the land of their brutal masters; in the solemn pilgrimage of the second exodus the Jews were able to set out with every encouragement from the conqueror of their national enemy. On the other hand, while the flight from Egypt led to liberty, the expedition from Babylon did not include an escape from the foreign yoke. The returning exiles were described as "children of the province" *—*i.e.*, of the Persian province of Judæa—

* Ezra ii. 1.

and their leader bore the title of a Persian governor.* Zerubbabel was no new Moses. The first exodus witnessed the birth of a nation; the second saw only a migration within the boundaries of an empire, sanctioned by the ruler because it did not include the deliverance of the subject people from servitude.

In other respects the condition of the Israelites who took part in the later expedition contrasts favourably with that of their ancestors under Moses. In the arts of civilisation, of course, they were far superior to the crushed Egyptian bondmen. But the chief distinction lay in the matter of religion. At length, in these days of Cyrus, the people were ripe to accept the faith of the great teachers who hitherto had been as voices crying in the wilderness. This fact signalises the immense difference between the Jews in every age previous to the exile, and the Jews of the return. In earlier periods they appear as a kingdom, but not as a Church; in the later age they are no longer a kingdom, but they have become a Church. The kingdom had been mainly heathenish and idolatrous in its religion, and most abominably corrupt in its morals, with only a thin streak of purer faith and conduct running through the course of its history. But the new Church, formed out of captives purified in the fires of persecution, consisted of a body of men and women who heartily embraced the religion to which but few of their forefathers had attained, and who were even ready to welcome a more rigorous development of its cult. Thus they became a highly developed Church. They were consolidated into a Puritan Church in discipline, and a High Church in ritual.

* Tirshatha. Ezra ii. 63.

It must be borne in mind that only a fraction of the Jews in the East went back to Palestine. Nor were they who tarried, in all cases, the more worldly, enamoured of the fleshpots. In the Talmud it is said that only the chaff returned, while the wheat remained behind. Both Ezra and Nehemiah sprang from families still residing in the East long after the return under Zerubbabel.

It is in accordance with these conditions that we come across one of the most curious characteristics of the Books of Ezra and Nehemiah—a characteristic which they share with Chronicles, viz., the frequent insertion of long lists of names.

Thus the second chapter of Ezra contains a list of the families who went up to Jerusalem in response to the edict of Cyrus. One or two general considerations arise here.

Since it was not a whole nation that migrated from the plains of Babylon across the great Syrian desert, but only some fragments of a nation, we shall not have to consider the fortunes and destinies of a composite unity, such as is represented by a kingdom. The people of God must now be regarded disjunctively. It is not the blessing of Israel, or the blessing of Judah, that faith now anticipates; but the blessing of those men, women, and children who fear God and walk in His ways, though, of course, for the present they are all confined to the limits of the Jewish race.

On the other hand, it is to be observed that this individualism was not absolute. The people were arranged according to their families, and the names that distinguished the families were not those of the present heads of houses, but the names of ancestors, possibly of captives taken down to Babylon by Nebuchadnezzar.

As some of these names occur in later expeditions, it is plain that the whole of the families they represented were not found in the first body of pilgrims. Still the people were grouped in family order. The Jews anticipated the modern verdict of sociology, that the social unit is the family, not the individual. Judaism was, through and through, a domestic religion.

Further, it is to be noted that a sort of caste feeling was engendered in the midst of the domestic arrangement of the people. It emerges already in the second chapter of Ezra in the cases of families that could not trace their genealogy, and it bears bitter fruit in some pitiable scenes in the later history of the returned people. Not only national rights, but also religious privileges, come more and more to depend on purity of birth and descent. Religion is viewed as a question of blood relationship. Thus even with the very appearance of that new-born individualism which might be expected to counteract it, even when the recovered people is composed entirely of volunteers, a strong racial current sets in, which grows in volume until in the days of our Lord the fact of a man's being a Jew is thought a sufficient guarantee of his enjoying the favour of Heaven, until in our own day such a book as "Daniel Deronda" portrays the race-enthusiasm of the Israelite as the very heart and essence of his religion.

We have three copies of the list of the returning exiles—one in Ezra ii., the second in Nehemiah vii., and the third in 1 Esdras v. They are evidently all of them transcripts of the same original register; but though they agree in the main, they differ in details, giving some variation in the names and considerable diversity in the numbers—Esdras coming nearer to Ezra than to Nehemiah, as we might expect. The total, however,

is the same in every case, viz., 42,360 (besides 7337 servants)—a large number, which shows how important the expedition was considered to be.

The name of Zerubbabel appears first. He was the lineal descendant of the royal house, the heir to the throne of David. This is a most significant fact. It shows that the exiles had retained some latent national organisation, and it gives a faint political character to the return, although, as we have already observed, the main object of it was religious. To fervent readers of old prophecies strange hopes would dawn, hopes of the Messiah whose advent Isaiah, in particular, had predicted. Was this new shoot from the stock of David indeed the Lord's Anointed? Those who secretly answered the question to themselves in the affirmative were doomed to much perplexity and not a little disappointment. Nevertheless Zerubbabel was a lower, a provisional, a temporary Messiah. God was educating His people through their illusions. As one by one the national heroes failed to satisfy the large hopes of the prophets, they were left behind, but the hopes still maintained their unearthly vitality. Hezekiah, Josiah, Zerubbabel, the Maccabees all passed, and in passing they all helped to prepare for One who alone could realise the dreams of seers and singers in all the best ages of Hebrew thought and life.

Still the bulk of the people do not seem to have been dominated by the Messianic conception. It is one characteristic of the return that the idea of the personal, God-sent, but human Messiah recedes; and another, older, and more persistent Jewish hope comes to the front—viz., the hope in God Himself as the Saviour of His people and their Vindicator. Cyrus could not have suspected any political designs, or he would not

have made Zerubbabel the head of the expedition. Evidently "Sheshbazzar, the prince of Judah," to whom Cyrus handed over the sacred vessels of the temple, is the same man as Zerubbabel, because in v. 16 we read that Sheshbazzar laid the foundation of the temple, while in iii. 8 this work is ascribed to Zerubbabel, with whom the origin of the work is again connected in v. 2.

The second name is Jeshua.* The man who bears it was afterwards the high-priest at Jerusalem. It is impossible to say whether he had exercised any sacerdotal functions during the exile; but his prominent place shows that honour was now offered to his priesthood. Still he comes after the royal prince.

Then follow nine names without any description.† Nehemiah's list includes another name, which seems to have dropped out of the list in Ezra. These, together with the two already mentioned, make an exact dozen. It cannot be an accident that twelve names stand at the head of the list; they must be meant to represent the twelve tribes—like the twelve apostles in the Gospels, and the twelve gates of the New Jerusalem in the Apocalypse. Thus it is indicated that the return is for all Israel, not exclusively for the Judæan Hebrews. Undoubtedly the bulk of the pilgrims were descendants of captives from the Southern Kingdom.‡ The dispersion of the Northern Kingdom had begun two centuries earlier than Nebuchadnezzar's invasion of Judæa; it

* This name is a later form of "Joshua"; the older form of the name is used for the same person in Hag. i. 1, 14, and Zech. iii. 1.

† Of course the Nehemiah and Mordecai in this list are different persons from those who bear the same names in the Books of Nehemiah and Esther and belong to later dates.

‡ See Ezra i. 5.

had been carried on by successive removals of the people in successive wars. Probably most of these early exiles had been driven farther north than those districts which were assigned to the Judæan captives; probably, too, they had been scattered far and wide; lastly, we know that they had been sunken in an idolatrous imitation of the manners and customs of their heathen neighbours, so that there was little to differentiate them from the people among whom they were domiciled. Under all these circumstances, is it remarkable that the ten tribes have disappeared from the observation of the world? They have vanished, but only as the Goths have vanished in Italy, as the Huguenot refugees have vanished in England—by mingling with the resident population. We have not to search for them in Tartary, or South America, or any other remote region of the four continents, because we have no reason to believe that they are now a separate people.

Still a very small "Remnant" was faithful. This "Remnant" was welcome to find its way back to Palestine with the returning Judæans. As the immediate object of the expedition was to rebuild the temple at the rival capital of Jerusalem, it was not to be expected that patriots of the Northern Kingdom would be very eager to join it. Yet some descendants of the ten tribes made their way back. Even in New Testament times the genealogy of the prophetess Anna was reckoned from the tribe of Asher.* It is most improbable that the twelve leaders were actually descendants of the twelve tribes. But just as in the case of the apostles, whom we cannot regard as thus

* Luke ii. 36.

descended, they represented all Israel. Their position at the head of the expedition proclaimed that the "middle wall of partition" was broken down. Thus we see that redemption tends to liberalise the redeemed, that those who are restored to God are also brought back to the love of their brethren.

The list that follows the twelve is divisible into two sections. First, we have a number of families; then there is a change in the tabulation, and the rest of the people are arranged according to their cities. The most simple explanation of this double method is that the families constitute the Jerusalem citizens.

The towns named in the second division are all situated in the neighbourhood of Jerusalem. The only part of Palestine as yet restored to the Jews was Jerusalem, with the towns in its vicinity. The southern half of Judæa remained in the hands of the Edomites, who begrudged to the Jews even the resumption of the northern portion—and very naturally, seeing that the Edomites had held it for half a century, a time which gives some assurance of permanent possession. This must be borne in mind when we come across the troubles between the returned exiles and their neighbours in Palestine. We can never understand a quarrel until we have heard both sides. There is no Edomite history of the wars of Israel. No doubt such a history would put another face on the events—just as a Chinese history of the English wars in the East would do, to the shame of the Christian nation.

After the leaders and the people generally come the successive orders of the temple ministry. We begin with the priests, and among these a front rank is given to the house of Jeshua. The high-priest himself had been named earlier, next to Zerubbabel, among the

leaders of the nation, so distinct was his position from that of the ordinary priesthood. Next to the priests we have the Levites, who are now sharply separated from the first order of the ministry. The very small number of Levites in comparison with the large number of priests is startling—over four thousand priests and only seventy-four Levites! The explanation of this anomaly may be found in what had been occurring in Chaldæa. Ezekiel declared that the Levites were to be degraded because of their sinful conduct.* We see from the arrangement in Ezra that the prophet's message was obeyed. The Levites were now separated from the priests, and set down to a lower function. This could not have been acceptable to them. Therefore it is not at all surprising that the majority of them held aloof from the expedition for rebuilding the temple in sullen resentment, or at best in cool indifference, refusing to take part in a work the issue of which would exhibit their humiliation to menial service. But the seventy-four had grace to accept their lowly lot.

The Levites are not set in the lowest place. They are distinguished from several succeeding orders. The singers, the children of Asaph, were really Levites; but they form a separate and important class, for the temple service was to be choral—rich and gladsome. The door-keepers are a distinct order, lowly but honourable, for they are devoted to the service of God, for whom all work is glorious.

"They also serve who only stand and wait."

Next come the Nethinims, or temple-helots. These seem to have been aborigines of Canaan who had been pressed into the service of the old Jerusalem

* Ezek. xliv. 9-16.

temple, like the Gibeonites, the hewers of wood and drawers of water. After the Nethinims come "the children of Solomon's servants," another order of slaves, apparently the descendants of the war captives whom Solomon had assigned to the work of building the temple. It shows what thorough organisation was preserved among the captives that these bondsmen were retained in their original position and brought back to Jerusalem. To us this is not altogether admirable. We may be grieved to see slavery thus enlisted in the worship of God. But we must recollect that even with the Christian gospel in her hand, for centuries, the Church had her slaves, the monasteries their serfs. No idea is of slower growth than the idea of the brotherhood of man.

So far all was in order; but there were exceptional cases. Some of the people could not prove their Israelite descent, and accordingly they were set aside from their brethren. Some of the priests even could not trace their genealogy. Their condition was regarded as more serious, for the right of office was purely hereditary. The dilemma brought to light a sad sense of loss. If only there were a priest with the Urim and Thummim, this antique augury of flashing gems might settle the difficulty! But such a man was not to be found. The Urim and Thummim, together with the Ark and the Shekinah, are named by the rabbis among the precious things that were never recovered. The Jews looked back with regret to the wonderful time when the privilege of consulting an oracle had been within the reach of their ancestors. Thus they shared the universal instinct of mankind that turns fondly to the past for memories of a golden age, the glories of which have faded and left us only the dingy

scenes of every-day life. In this instinct we may detect a transference to the race of the vaguely perceived personal loss of each man as he reflects on those far-off, dream-like child-days, when even he was a "mighty prophet," a "seer blest," one who had come into the world "trailing clouds of glory." Alas! he perceives that the mystic splendours have faded into the light of common day, if they have not even given place to the gloom of doubt, or the black night of sin. Then, taking himself as a microcosm, he ascribes a similar fate to the race.

Nothing is more inspiriting in the gospel of our Lord Jesus Christ than its complete reversal of this dismal process of reflection, and its promise of the Golden Age in the future. The most exalted Hebrew prophecy anticipated something of the kind; here and there it lit up its sombre pages with the hope of a brilliant future. The attitude of the Jews in the present instance, when they simply set a question on one side, waiting till a priest with Urim and Thummim should appear, suggests too faint a belief in the future to be prophetic. But like Socrates' hint at the possibility of one arising who should solve the problems which were inscrutable to the Athenians of his day, it points to a sense of need. When at length Christ came as "the Light of the World," it was to supply a widely felt want. It is true He brought no Urim and Thummim. The supreme motive for thankfulness in this connection is that His revelation is so much more ample than the wizard guidance men had formerly clung to, as to be like the broad sunshine in comparison with the shifting lights of magic gems. Though He gave no formal answers to petty questions such as those for which the Jews would resort to a priest, as their heathen neighbours

resorted to a soothsayer, He shed a wholesome radiance on the path of life, so that His followers have come to regard the providing of a priest with Urim and Thummim as at best an expedient adapted to the requirements of an age of superstition.

If the caravan lacked the privilege of an oracle, care was taken to equip it as well as the available means would allow. These were not abundant. There were servants, it is true. There were beasts of burden too—camels, horses, asses; but these were few in comparison to the numbers of the host—only at the rate of one animal to a family of four persons. Yet the expedition set out in a semi-royal character, for it was protected by a guard of a thousand horsemen sent by Cyrus. Better than this, it possessed a spirit of enthusiasm which triumphed over poverty and hardship, and spread a great gladness through the people. Now at length it was possible to take down the harps from the willows. Besides the temple choristers, two hundred singing men and women accompanied the pilgrims to help to give expression to the exuberant joyousness of the host. The spirit of the whole company was expressed in a noble lyric that has become familiar to us :—

"When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad." *

* Psalm cxxvi. 1-3.

CHAPTER V.

THE NEW TEMPLE.

Ezra ii. 68—iii.

UNLIKE the historian of the exodus from Egypt, our chronicler gives no account of adventures of the pilgrims on the road to Palestine, although much of their way led them through a wild and difficult country. So huge a caravan as that which accompanied Zerubbabel must have taken several months to cover the eight hundred miles between Babylon and Jerusalem;* for even Ezra with his smaller company spent four months on their journey.† A dreary desert stretched over the vast space between the land of exile and the old home of the Jews among the mountains of the West; and here the commissariat would tax the resources of the ablest organisers. It is possible that the difficulties of the desert were circumvented in the most prosaic manner—by simply avoiding this barren, waterless region, and taking a long sweep round by the north of Syria. Passing over the pilgrimage, which afforded him no topics of interest, without a word of comment, the chronicler plants us at once

* *I.e.*, if the route was the usual one, by Tadmor (Palmyra). The easier but roundabout way by Aleppo would have occupied a still longer time.

† Ezra vii. 8, 9.

in the midst of the busy scenes at Jerusalem, where we see the returned exiles, at length arrived at the end of their tedious journey, preparing to accomplish the one purpose of their expedition.

The first step was to provide the means for building the temple, and contributions were made for this object by all classes of the community—as we gather from the more complete account in Nehemiah *— from the prince and the aristocracy to the general public, for it was to be a united work. And yet it is implied by the narrative that many had no share in it. These people may have been poor originally or impoverished by their journey, and not at all deficient in generosity or lacking in faith. Still we often meet with those who have enough enthusiasm to applaud a good work and yet not enough to make any sacrifice in promoting it. It is expressly stated that the gifts were offered freely. No tax was imposed by the authorities; but there was no backwardness on the part of the actual donors, who were impelled by a glowing devotion to open their purses without stint. Lastly, those who contributed did so "after their ability." This is the true "proportionate giving." For all to give an equal sum is impossible unless the poll-tax is to be fixed at a miserable minimum. Even for all to give the same proportion is unjust. There are poor men who ought not to sacrifice a tenth of what they receive; there are rich men who will be guilty of unfaithfulness to their stewardship if they do not devote far more than this fraction of their vast revenues to the service of God and their fellow-men. It would be reasonable for some of the latter only to reserve the tithe for their own use and to give away nine-tenths

* Neh. vii. 70-72.

of their income, for even then they would not be giving "after their ability."

After the preliminary step of collecting the contributions, the pilgrims proceed to the actual work they have in hand. In this they are heartily united; they gather themselves together "as one man" in a great assembly, which, if we may trust the account in Esdras, is held in an open space by the first gate towards the east,* and therefore close to the site of the old temple, almost among its very ruins. The unity of spirit and the harmony of action which characterise the commencement of the work are good auguries of its success. This is to be a popular undertaking. Sanctioned by Cyrus, promoted by the aristocracy, it is to be carried out with the full co-operation of the multitude. The first temple had been the work of a king; the second is to be the work of a people. The nation had been dazzled by the splendour of Solomon's court, and had basked in its rays so that the after-glow of them lingered in the memories of ages even down to the time of our Lord.† But there was a healthier spirit in the humbler work of the returned exiles, when, forced to dispense with the king they would gladly have accepted, they undertook the task of building the new temple themselves.

In the centre of the mosque known as the "Dome of the Rock" there is a crag with the well-worn remains of steps leading up to the top of it, and with channels cut in its surface. This has been identified by recent explorers as the site of the great Altar of Burnt-offerings. It is on the very crest of Mount Moriah. Formerly it was thought that it was the site of the inmost shrine of the temple, known as "The Holy

* 1 Esdras v. 47. † Matt. vi. 29.

of Holies," but the new view, which seems to be fairly established, gives an unexpected prominence to the altar. This rude square structure of unhewn stone was the most elevated and conspicuous object in the temple. The altar was to Judaism what the cross is to Christianity. Both for us and for the Jews what is most vital and precious in religion is the dark mystery of a sacrifice. The first work of the temple builders was to set up the altar again on its old foundation. Before a stone of the temple was laid, the smoke of sacrificial fires might be seen ascending to heaven from the highest crag of Moriah. For fifty years all sacrifices had ceased. Now with haste, in fear of hindrance from jealous neighbours, means were provided to re-establish them before any attempt was made to rebuild the temple. It is not quite easy to see what the writer means when, after saying "And they set the altar upon his bases," he adds, "for fear was upon them because of the people of those countries." The suggestion that the phrase may be varied so as to mean that the awe which this religious work inspired in the heathen neighbours prevented them from molesting it is far-fetched and improbable. Nor is it likely that the writer intends to convey the idea that the Jews hastened the building of the altar as a sort of Palladium, trusting that its sacrifices would protect them in case of invasion, for this is to attribute too low and materialistic a character to their religion. More reasonable is the explanation that they hastened the work because they feared that their neighbours might either hinder it or wish to have a share in it—an equally objectionable thing, as subsequent events showed.

The chronicler distinctly states that the sacrifices which were now offered, as well as the festivals which

were established later, were all designed to meet the requirements of the law of Moses—that everything might be done "as it is written in the law of Moses the man of God." This statement does not throw much light on the history of the Pentateuch. We know that that work was not yet in the hands of the Jews at Jerusalem, because this was nearly eighty years before Ezra introduced it. The sentence suggests that according to the chronicler *some* law bearing the name of Moses was known to the first body of returned exiles. We need not regard that suggestion as a reflection from later years. Deuteronomy may have been the law referred to; or it may have been some rubric of traditional usages in the possession of the priests.

Meanwhile two facts of importance come out here—*first*, that the method of worship adopted by the returned exiles was a revival of ancient customs, a return to the old ways, not an innovation of their own, and *second*, that this restoration was in careful obedience to the known will of God. Here we have the root idea of the Torah. It announces that God has revealed His will, and it implies that the service of God can only be acceptable when it is in harmony with the will of God. The prophets taught that obedience was better than sacrifice. The priests held that sacrifice itself was a part of obedience. With both the primary requisite was obedience—as it is the primary requisite in all religion.

The particular kind of sacrifice offered on the great altar was the burnt-offering. Now we do occasionally meet with expiatory ideas in connection with this sacrifice; but unquestionably the principal conception attached to the burnt-offering, in distinction from the sin-offering, was the idea of self-dedication on the part of the worshipper. Thus the Jews re-consecrated

themselves to God by the solemn ceremony of sacrifice, and they kept up the thought of renewed consecration by the regular repetition of the burnt-offering. It is difficult for us to enter into the feelings of the people who practised so antique a cult, even to them archaic in its ceremonies, and dimly suggestive of primitive rites that had their origin in far-off barbaric times. But one thing is clear, shining as with letters of awful fire against the black clouds of smoke that hang over the altar. This sacrifice was always a "whole offering." As it was being completely consumed in the flames before their very eyes, the worshippers would see a vivid representation of the tremendous truth that the most perfect sacrifice is death—nay, that it is even more than death, that it is absolute self-effacement in total and unreserved surrender to God.

Various rites follow the great central sacrifice of the burnt-offering, ushered in by the most joyous festival of the year, the Feast of Tabernacles, when the people scatter themselves over the hills round Jerusalem under the shade of extemporised bowers made out of the leafy boughs of trees, and celebrate the goodness of God in the final and richest harvest, the vintage. Then come New Moon and the other festivals that stud the calendar with sacred dates and make the Jewish year a round of glad festivities.

Thus, we see, the full establishment of religious services precedes the building of the temple. A weighty truth is enshrined in this apparently incongruous fact. The worship itself is felt to be more important than the house in which it is to be celebrated. That truth should be even more apparent to us who have read the great words of Jesus uttered by Jacob's well, "The hour cometh when neither in this mountain, nor in Jerusalem,

shall ye worship the Father, . . . when the true worshippers shall worship the Father in spirit and truth." * How vain then is it to treat the erection of churches as though it were the promotion of a revival of religion! As surely as the empty sea-shell tossed up on the beach can never secrete a living organism to inhabit it, a mere building—whether it be the most gorgeous cathedral or the plainest village meeting-house—will never induce a living spirit of worship to dwell in its cold desolation. Every true religious revival begins in the spiritual sphere and finds its place of worship where it may—in the rustic barn or on the hill-side—if no more seemly home can be provided for it, because its real temple is the humble and contrite heart.

Still the design of building the temple at Jerusalem was kept constantly in view by the pilgrims. Accordingly it was necessary to purchase materials, and in particular the fragrant cedar wood from the distant forests of Lebanon. These famous forests were still in the possession of the Phœnicians, for Cyrus had allowed a local autonomy to the busy trading people on the northern sea-board. So in spite of the king's favour it was requisite for the Jews to pay the full price for the costly timber. Now, in disbursing the original funds brought up from Babylon, it would seem that the whole of this money was expended in labour, in paying the wages of masons and carpenters. Therefore the Jews had to export agricultural products—such as corn, wine, and olive oil—in exchange for the imports of timber they received from the Phœnicians. The question at once arises, how did they come to be possessed of these fruits of the soil? The answer is

* John iv. 21, 23.

supplied by a chronological remark in our narrative. It was in the second year of their residence in Jerusalem and its neighbourhood that the Jews commenced the actual building of their temple. They had first patiently cleared, ploughed, and sown the neglected fields, trimmed and trained the vines, and tended the olive gardens, so that they were able to reap a harvest, and to give the surplus products for the purchase of the timber required in building the temple. As the foundation was laid in the spring, the order for the cedar wood must have been sent before the harvest was reaped—pledging it in advance with faith in the God who gives the increase. The Phœnician woodmen fell their trees in the distant forests of Lebanon; and the massive trunks are dragged down to the coast, and floated along the Mediterranean to Joppa, and then carried on the backs of camels or slowly drawn up the heights of Judah in ox-waggons, while the crops that are to pay for them are still green in the fields.

Here then is a further proof of devotion on the part of the Jews from Babylon—though it is scarcely hinted at in the narrative, though we can only discover it by a careful comparison of facts and dates. Labour is expended on the fields; long weary months of waiting are endured; when the fruits of toil are obtained, these hard-earned stores are not hoarded by their owners: they too, like the gold and silver of the wealthier Jews, are gladly surrendered for the one object which kindles the enthusiasm of every class of the community.

At length all is ready. Jeshua the priest now precedes Zerubbabel, as well as the rest of the twelve leaders, in inaugurating the great work. On the Levites is laid the immediate responsibility of carrying it through. When the foundation is laid, the priests

in their new white vestments sound their silver trumpets, and the choir of Levites, the sons of Asaph, clang their brazen cymbals. To the accompaniment of this inspiriting music they sing glad psalms in praise of God, giving thanks to Him, celebrating His goodness and His mercy that endureth for ever toward Israel. This is not at all like the soft music and calm chanting of subdued cathedral services that we think of in connection with great national festivals. The instruments blare and clash, the choristers cry aloud, and the people join them with a mighty shout. When shrill discordant notes of bitter wailing, piped by a group of melancholy old men, threaten to break the harmony of the scene, they are drowned in the deluge of jubilation that rises up in protest and beats down all their opposition with its triumph of gladness. To a sober Western the scene would seem to be a sort of religious orgy, like a wild Bacchanalian festival, like the howling of hosts of dervishes. But although it is the Englishman's habit to take his religion sombrely, if not sadly, it may be well for him to pause before pronouncing a condemnation of those men and women who are more exuberant in the expression of spiritual emotion. If he finds, even among his fellow-countrymen, some who permit themselves a more lively music and a more free method of public worship than he is accustomed to, is it not a mark of insular narrowness for him to visit these unconventional people with disapprobation? In abandoning the severe manners of their race, they are only approaching nearer to the time-old methods of ancient Israel.

In this clangour and clamour at Jerusalem the predominant note was a burst of irrepressible gladness. When God turned the captivity of Israel, mourning was

transformed into laughter. To understand the wild excitement of the Jews, their pæan of joy, their very ecstasy, we must recollect what they had passed through, as well as what they were now anticipating. We must remember the cruel disaster of the overthrow of Jerusalem, the desolation of the exile, the sickness of weary waiting for deliverance, the harshness of the persecution that embittered the later years of the captivity under Nabonidas; we must think of the toilsome pilgrimage through the desert, with its dismal wastes, its dangers and its terrors, followed by the patient work on the land and gathering in of means for building the temple. And now all this was over. The bow had been terribly bent; the rebound was immense. People who cannot feel strong religious gladness have never known the heartache of deep religious grief. These Israelites had cried out of the depths; they were prepared to shout for joy from the heights. Perhaps we may go further, and detect a finer note in this great blast of jubilation, a note of higher and more solemn gladness. The chastisement of the exile was past, and the long-suffering mercy of God—enduring for ever—was again smiling out on the chastened people. And yet the positive realisation of their hopes was for the future. The joy, therefore, was inspired by faith. With little accomplished as yet, the sanguine people already saw the temple in their mind's eye, with its massive walls, its cedar chambers, and its adornment of gold and richly dyed hangings. In the very laying of the foundation their eager imaginations leaped forward to the crowning of the highest pinnacles. Perhaps they saw more; perhaps they perceived, though but dimly, something of the meaning of the spiritual blessedness that had been foretold by their prophets.

All this gladness centred in the building of a temple, and therefore ultimately in the worship of God. We take but a one-sided view of Judaism if we judge it by the sour ideas of later Pharisaism. As it presented itself to St. Paul in opposition to the gospel, it was stern and loveless. But in its earlier days this religion was free and gladsome, though, as we shall soon see, even then a rigour of fanaticism soon crept in and turned its joy into grief. Here, however, at the founding of the temple, it wears its sunniest aspect. There is no reason why religion should wear any other aspect to the devout soul. It should be happy; for is it not the worship of a happy God?

Nevertheless, in the midst of the almost universal acclaim of joy and praise, there was the note of sadness wailed by the old men, who could recollect the venerable fane in which their fathers had worshipped before the ruthless soldiers of Nebuchadnezzar had reduced it to a heap of ashes. Possibly some of them had stood on this very spot half a century before, in an agony of despair, while they saw the cruel flames licking the ancient stones and blazing up among the cedar beams, and all the fine gold dimmed with black clouds of smoke. Was it likely that the feeble flock just returned from Babylon could ever produce such a wonder of the world as Solomon's temple had been? The enthusiastic younger people might be glad in their ignorance; but their sober elders, who knew more, could only weep. We cannot but think that, after the too common habit of the aged, these mournful old men viewed the past in a glamour of memory, magnifying its splendours as they looked back on them through the mists of time. If so, they were old indeed; for this habit, and not years, makes real old age. He is aged who lives in

bygone days, with his face ever set to the irreparable past, vainly regretting its retreating memories, uninterested in the present, despondent of the future. The true elixir of life, the secret of perpetual youth of soul, is interest in the present and the future, with the forward glance of faith and hope. Old men who cultivate this spirit have young hearts though the snow is on their heads. And such are wise. No doubt, from the standpoint of a narrow common sense, with its shrunken views confined to the material and the mundane, the old men who wept had more reason for their conduct than the inexperienced younger men who rejoiced. But there is a prudence that comes of blindness, and there is an imprudence that is sublime in its daring, because it springs from faith. The despair of old age makes one great mistake, because it ignores one great truth. In noting that many good things have passed away, it forgets to remember that God remains. God is not dead! Therefore the future is safe. In the end the young enthusiasts of Jerusalem were justified. A prophet arose who declared that a glory which the former temple had never known should adorn the new temple, in spite of its humble beginning; and history verified his word when the Lord took possession of His house in the person of His Son.

CHAPTER VI.

THE LIMITS OF COMPREHENSION.

EZRA iv. 1-5, 24.

THE fourth chapter of the Book of Ezra introduces the vexed question of the limits of comprehension in religion by affording a concrete illustration of it in a very acute form. Communities, like individual organisms, can only live by means of a certain adjustment to their environment, in the settlement of which there necessarily arises a serious struggle to determine what shall be absorbed and what rejected, how far it is desirable to admit alien bodies and to what extent it is necessary to exclude them. The difficulty thus occasioned appeared in the company of returned exiles soon after they had begun to rebuild the temple at Jerusalem. It was the seed of many troubles. The anxieties and disappointments which overshadowed the subsequent history nearly all of them sprang from this one source. Here we are brought to a very distinguishing characteristic of the Persian period. The idea of Jewish exclusiveness which has been so singular a feature in the whole course of Judaism right down to our own day was now in its birth-throes. Like a young Hercules, it had to fight for its life in its very cradle. It first appeared in the anxious compilation of genealogical registers and the careful sifting

of the qualifications of the pilgrims before they left Babylon. In the events which followed the settlement at Jerusalem it came forward with determined insistence on its rights, in opposition to a very tempting offer which would have been fatal to its very existence.

The chronicler introduces the neighbouring people under the title "The adversaries of Judah and Benjamin"; but in doing so he is describing them according to their later actions; when they first appear on his pages their attitude is friendly, and there is no reason to suspect any hypocrisy in it. We cannot take them to be the remainder of the Israelite inhabitants of the Northern Kingdom who had been permitted to stay in their land when their brethren had been violently expelled by the Assyrians, and who were now either showing their old enmity to Judah and Benjamin by trying to pick a new quarrel, or, on the other hand, manifesting a better spirit and seeking reconciliation. No doubt such people existed, especially in the north, where they became, in part at least, the ancestors of the Galileans of New Testament times. But the men now referred to distinctly assert that they were brought up to Palestine by the Assyrian king Esar-haddon. Neither can they be the descendants of the Israelite priests who were sent at the request of the colonists to teach them the religion of the land when they were alarmed at an incursion of lions;* for only one priest is directly mentioned in the history, and though he may have had companions and assistants, the small college of missionaries could not be called "the people of the land" (ver. 4). These people must be the foreign colonists. There were Chaldæans from Babylon and

* 2 Kings xvii. 25-28.

the neighbouring cities of Cutha and Sepharvaim (the modern *Mosaib*), Elamites from Susa, Phœnicians from Sidon—if we may trust Josephus here*—and Arabs from Petra. These had been introduced on four successive occasions—first, as the Assyrian inscriptions show, by Sargon, who sent two sets of colonists; then by Esar-haddon; and, lastly, by Ashur-banipal.† The various nationalities had had time to become well amalgamated together, for the first colonisation had happened a hundred and eighty years, and the latest colonisation a hundred and thirty years, before the Jews returned from Babylon. As the successive exportations of Israelites went on side by side with the successive importations of foreigners, the two classes must have lived together for some time; and even after the last captivity of the Israelites had been effected, those who were still left in the land would have come into contact with the colonists. Thus, apart from the special mission of the priest whose business it was to introduce the rites of sacrificial worship, the popular religion of the Israelites would have become known to the mixed heathen people who were settled among them.

These neighbours assert that they worship the God whom the Jews at Jerusalem worship, and that they have sacrificed to Him since the days of Esar-haddon, the Assyrian king to whom, in particular, they attribute their being brought up to Palestine, possibly because the ancestors of the deputation to Jerusalem were among the colonists planted by that king. For a century and a half they have acknowledged the God of the Jews. They therefore request to be permitted to assist in rebuilding the temple at Jerusalem. At the

* *Ant.*, XII. v. 5. † The "Osnappar" of Ezra iv. 10.

first blush of it their petition looks reasonable and even generous. The Jews were poor; a great work lay before them; and the inadequacy of their means in view of what they aimed at had plunged the less enthusiastic among them into grief and despair. Here was an offer of assistance that might prove most efficacious. The idea of centralisation in worship of which Josiah had made so much would be furthered by this means, because instead of following the example of the Israelites before the exile who had their altar at Bethel, the colonists proposed to take part in the erection of the one Jewish temple at Jerusalem. If their previous habit of offering sacrifices in their own territory was offensive to rigorous Jews, although they might speak of it quite naively, because they were unconscious that there was anything objectionable in it and even regard it as meritorious, the very way to abolish this ancient custom was to give the colonists an interest in the central shrine. If their religion was defective, how could it be improved better than by bringing them into contact with the law-abiding Jews? While the offer of the colonists promised aid to the Jews in building the temple, it also afforded them a grand missionary opportunity for carrying out the broad programme of the Second Isaiah, who had promised the spread of the light of God's grace among the Gentiles.

In view of these considerations we cannot but read the account of the absolute rejection of the offer by Zerubbabel, Jeshua, and the rest of the twelve leaders with a sense of painful disappointment. The less pleasing side of religious intensity here presents itself. Zeal seems to be passing into fanaticism. A selfish element mars the picture of whole-hearted devotion which was so delightfully portrayed in the history of

the returned exiles up to this time. The leaders are cautious enough to couch their answer in terms that seem to hint at their inability to comply with the friendly request of their neighbours, however much they may wish to do so, because of the limitation imposed upon them in the edict of Cyrus which confined the command to build the temple at Jerusalem to the Jews. But it is evident that the secret of the refusal is in the mind and will of the Jews themselves. They absolutely decline any co-operation with the colonists. There is a sting in the carefully chosen language with which they define their work: they call it building a house "unto *our* God." Thus they not only accept the polite phrase "Your God" employed by the colonists in addressing them; but by markedly accentuating its limitation they disallow any right of the colonists to claim the same divinity.

Such a curt refusal of friendly overtures was naturally most offensive to the people who received it. But their subsequent conduct was so bitterly ill-natured that we are driven to think they must have had some selfish aims from the first. They at once set some paid agents to work at court to poison the mind of the government with calumnies about the Jews. It is scarcely likely that they were able to win Cyrus over to their side against his favourite *protégés*. The king may have been too absorbed with the great affairs of his vast dominions for any murmur of this business to reach him while it was being disposed of by some official. But perhaps the matter did not come up till after Cyrus had handed over the government to his son Cambyses, which he did in the year B.C. 532—three years before his death. At all events the calumnies were successful. The work of the temple building was arrested at its very commencement

—for as yet little more had been done beyond collecting materials. The Jews were paying dearly for their exclusiveness.

All this looks very miserable. But let us examine the situation.

We should show a total lack of the historical spirit if we were to judge the conduct of Zerubbabel and his companions by the broad principles of Christian liberalism. We must take into account their religious training and the measure of light to which they had attained. We must also consider the singularly difficult position in which they were placed. They were not a nation; they were a Church. Their very existence, therefore, depended upon a certain ecclesiastical organisation. They must have shaped themselves according to some definite lines, or they would have melted away into the mass of mixed nationalities and debased eclectic religions with which they were surrounded. Whether the course of personal exclusiveness which they chose was wisest and best may be fairly questioned. It has been the course followed by their children all through the centuries, and it has acquired this much of justification—it has succeeded. Judaism has been preserved by Jewish exclusiveness. We may think that the essential truths of Judaism might have been maintained by other means which would have allowed of a more gracious treatment of outsiders. Meanwhile, however, we must see that Zerubbabel and his companions were not simply indulging in churlish unsociability when they rejected the request of their neighbours. Rightly or wrongly, they took this disagreeable course with a great purpose in mind.

Then we must understand what the request of the colonists really involved. It is true they only asked

to be allowed to assist in *building* the temple. But it would have been impossible to stay here. If they had taken an active share in the labour and sacrifice of the construction of the temple, they could not have been excluded afterwards from taking part in the temple worship. This is the more clear since the very grounds of their request were that they worshipped and sacrificed to the God of the Jews. Now a great prophet had predicted that God's house was to be a home of prayer for all nations.* But the Jews at Jerusalem belonged to a very different school of thought. With them, as we have learnt from the genealogies, the racial idea was predominant. Judaism was for the Jews.

But let us understand what that religion was which the colonists asserted to be identical with the religion of the returned exiles. They said they worshipped the God of the Jews, but it was after the manner of the people of the Northern Kingdom. In the days of the Israelites that worship had been associated with the steer at Bethel, and the people of Jerusalem had condemned the degenerate religion of their northern brethren as sinful in the sight of God. But the colonists had not confined themselves to this. They had combined their old idolatrous religion with that of the newly adopted indigenous divinity of Palestine. "They feared the Lord, and served their own gods."† Between them, they adored a host of Pagan divinities, whose barbarous names are grimly noted by the Hebrew historian—Succoth-benoth, Nergal, Ashima, etc.‡ There is no evidence to show that this heathenism had become

* Isa. lvi. 7. † 2 Kings xvii. 33.
‡ 2 Kings xvii. 30, 31.

extinct by the time of the rebuilding of the Jerusalem temple. At all events, the bastard product of such a worship as that of the Bethel steer and the Babylonian and Phœnician divinities, even when purged of its most gross corruption, was not likely to be after the mind of the puritan pilgrims. The colonists did not offer to adopt the traditional Torah, which the returned exiles were sedulously observing.

Still it may be said, if the people were imperfect in knowledge and corrupt in practice, might not the Jews have enlightened and helped them? We are reminded of the reproach that Bede brings so sternly against the ancient British Christians when he blames them for not having taught the gospel to the Saxon heathen who had invaded their land. How far it would have been possible for a feeble people to evangelise their more powerful neighbours, in either case, it is impossible to say.

It cannot be denied, however, that in their refusal the Jews gave prominence to racial and not to religious distinctions. Yet even in this matter it would be unreasonable for us to expect them to have surpassed the early Christian Church at Jerusalem and to have anticipated the daring liberalism of St. Paul. The followers of St. James were reluctant to receive any converts into their communion except on condition of circumcision. This meant that Gentiles must become Jews before they could be recognised as Christians. Now there was no sign that the mixed race of colonists ever contemplated becoming Jews by humbling themselves to a rite of initiation. Even if most of them were already circumcised, as far as we know none of them gave an indication of willingness to subject themselves wholly to Jewish ordinances. To receive them, there-

fore, would be contrary to the root principle of Judaism. It is not fair to mete out a harsh condemnation to Jews who declined to do what was only allowed among Christians after a desperate struggle, which separated the leader of the liberal party from many of his brethren and left him for a long while under a cloud of suspicion.

Great confusion has been imported into the controversy on Church comprehension by not keeping it separate from the question of tolerance in religion. The two are distinct in many respects. Comprehension is an ecclesiastical matter; tolerance is primarily concerned with the policy of the state. Whilst it is admitted that nobody should be coerced in his religion by the state, it is not therefore to be assumed that everybody is to be received into the Church.

Nevertheless we feel that there is a real and vital connection between the ideas of toleration and Church comprehensiveness. A Church may become culpably intolerant, although she may not use the power of the state for the execution of her mandates; she may contrive many painful forms of persecution, without resorting to the rack and the thumb-screw. The question therefore arises, What are the limits to tolerance within a Church? The attempt to fix these limits by creeds and canons has not been wholly successful, either in excluding the unworthy or in including the most desirable members. The drift of thought in the present day being towards wider comprehensiveness, it becomes increasingly desirable to determine on what principles this may be attained. Good men are weary of the little garden walled around, and they doubt whether it is altogether the Lord's peculiar ground; they have discovered that many of the flowers of the field are fair

and fragrant, and they have a keen suspicion that not a few weeds may be lurking even in the trim parterre; so they look over the wall and long for breadth and brotherhood, in a larger recognition of all that is good in the world. Now the dull religious lethargy of the eighteenth century is a warning against the chief danger that threatens those who yield themselves to this fascinating impulse. Latitudinarianism sought to widen the fold that had been narrowed on one side by sacerdotal pretensions and on the other side by puritan rigour. The result was that the fold almost disappeared. Then religion was nearly swallowed up in the swamps of indifference. This deplorable issue of a well-meant attempt to serve the cause of charity suggests that there is little good in breaking down the barriers of exclusiveness unless we have first established a potent centre of unity. If we have put an end to division simply by destroying the interests which once divided men, we have only attained the communion of death. In the graveyard friend and foe lie peaceably side by side, but only because both are dead. Wherever there is life two opposite influences are invariably at work. There is a force of attraction drawing in all that is congenial, and there is a force of a contrary character repelling everything that is uncongenial. Any attempt to tamper with either of these forces must result in disaster. A social or an ecclesiastical division that arbitrarily crosses the lines of natural affinity creates a schism in the body, and leads to a painful mutilation of fellowship. On the other hand, a forced comprehension of alien elements produces internal friction, which often leads to an explosion, shattering the whole fabric. But the common mistake has been in attending to the circumference and neglect-

ing the centre, in beating the bounds of the parish instead of fortifying the citadel. The liberalism of St. Paul was not latitudinarian, because it was inspired by a vital principle which served as the centre of all his teaching. He preached liberty and comprehensiveness, because he had first preached Christ. In Christ he found at once a bond of union and an escape from narrowness. The middle wall of partition was broken down, not by a Vandal armed with nothing better than the besom of destruction, but by the Founder of a new kingdom, who could dispense with artificial restrictions because He could draw all men unto Himself.

Unfortunately the returned captives at Jerusalem did not feel conscious of any such spiritual centre of unity. They might have found it in their grandly simple creed, in their faith in God. But their absorption in sacrificial ritual and its adjuncts shows that they were too much under the influence of religious externalism. This being the case, they could only preserve the purity of their communion by carefully guarding its gates. It is pitiable to see that they could find no better means of doing this than the harsh test of racial integrity. Their action in this matter fostered a pride of birth which was as injurious to their own better lives as it was to the extension of their religion in the world. But so long as they were incapable of a larger method, if they had accepted counsels of liberalism they would have lost themselves and their mission. Looking at the positive side of their mission, we see how the Jews were called to bear witness to the great principle of separateness. This principle is as essential to Christianity as it was to Judaism. The only difference is that with the more spiritual faith it takes a more spiritual form. The

people of God must ever be consecrated to God, and therefore separate from sin, separate from the world—separate unto God.

NOTE.—For the section iv. 6-23 see Chapter XIV. This section is marked by a change of language; the writer adopts Aramaic at iv. 8, and he continues in that language down to vi. 18. The decree of Artaxerxes in vii. 12-26 is also in Aramaic.

CHAPTER VII.

THE MISSION OF PROPHECY.

EZRA v. 1, 2.

THE work of building the temple at Jerusalem, which had been but nominally commenced in the reign of Cyrus, when it was suddenly arrested before the death of that king, and which had not been touched throughout the reigns of the two succeeding kings, Cambyses and Pseudo-Bardes, was taken up in earnest in the second year of Darius, the son of Hystaspes (B.C. 521). The disorders of the empire were then favourable to local liberty. Cambyses committed suicide during a revolt of his army on the march to meet the Pretender who had assumed the name of his murdered brother, Bardes. Seven months later the usurper was assassinated in his palace by some of the Persian nobles. Darius, who was one of the conspirators, ascended the throne in the midst of confusion and while the empire seemed to be falling to pieces. Elam, the old home of the house of Cyrus, revolted; Syria revolted; Babylon revolted twice, and was twice taken by siege. For a time the king's writ could not run in Palestine. But it was not on account of these political changes that the Jews returned to their work. The relaxing of the supreme authority had left them more than ever at the mercy of their

unfriendly neighbours. The generous disposition of Darius might have led them to regard him as a second Cyrus, and his religion might have encouraged them to hope that he would be favourable to them, for Darius was a monotheist, a worshipper of Ormazd. But they recommenced their work without making any appeal to the Great King and without receiving any permission from him, and they did this when he was far too busy fighting for his throne to attend to the troubles of a small, distant city.

We must look in another direction for the impetus which started the Jews again upon their work. Here we come upon one of the most striking facts in the history of Israel, nay, one of the greatest phenomena in the spiritual experience of mankind. The voice of prophecy was heard among the ruins of Jerusalem. The Cassandra-like notes of Jeremiah had died away more than half a century before. Then Ezekiel had seen his fantastic visions, "a captive by the river of Chebar," and the Second Isaiah had sounded his trumpet-blast in the East summoning the exiles to a great hope; but as yet no prophet had appeared among the pilgrims on their return to Jerusalem. We cannot account for the sudden outburst of prophecy. It is a work of the Spirit that breathes like the wind, coming we know not how. We can hear its sound; we can perceive the fact. But we cannot trace its origin, or determine its issues. It is born in mystery and it passes into mystery. If it is true that "*poeta nascitur, non fit*," much more must we affirm that the prophet is no creature of human culture. He may be cultivated, after God has made him; he cannot be manufactured by any human machinery. No "School of the Prophets" ever made a true prophet. Many of the

prophets never came near any such institution; some of them distinctly repudiated the professional "order." The lower prophets with which the Northern Kingdom once swarmed were just dervishes who sang and danced and worked themselves into a frenzy before the altars on the high places; these men were quite different from the truly inspired messengers of God. Their craft could be taught, and their sacred colleges recruited to any extent from the ranks of fanaticism. But the rare, austere souls that spoke with the authority of the Most High came in a totally different manner. When there was no prophet and when visions were rare men could only wait for God to send the hoped-for guide; they could not call him into existence. The appearance of an inspired soul is always one of the marvels of history. Great men of the second rank may be the creatures of their age. But it is given to the few of the very first order to be independent of their age, to confront it and oppose it if need be, perhaps to turn its current and shape its course.

The two prophets who now proclaimed their message in Jerusalem appeared at a time of deep depression. They were not borne on the crest of a wave of a religious revival, as its spokesmen to give it utterance. Pagan orators and artists flourished in an Augustan age. The Hebrew prophets came when the circumstances of society were least favourable. Like painters arising to adorn a dingy city, like poets singing of summer in the winter of discontent, like flowers in the wilderness, like wells in the desert, they brought life and strength and gladness to the helpless and despondent, because they came from God. The literary form of their work reflected the civilisation of their day, but there was on it a light that never shone on sea or shore, and this they

knew to be the light of God. We never find a true religious revival springing from the spirit of the age. Such a revival always begins in one or two choice souls —in a Moses, a Samuel, a John the Baptist, a St. Bernard, a Jonathan-Edwards, a Wesley, a Newman. Therefore it is vain for weary watchers to scan the horizon for signs of the times in the hope that some general improvement of society or some widespread awakening of the Church will usher in a better future. This is no reason for discouragement, however. It rather warns us not to despise the day of small things. When once the spring of living water breaks out, though it flows at first in a little brook, there is hope that it may swell into a great river.

The situation is the more remarkable since the first of the two prophets was an old man, who even seems to have known the first temple before its destruction by Nebuchadnezzar.* Haggai is called simply "the prophet," perhaps because his father's name was not known, but more likely because he himself had attained so much eminence that the title was given to him *par excellence.* Still this may only apply to the descriptions of him in the age of the chronicler. There is no indication that he prophesied in his earlier days. He was probably one of the captives who had been carried away to Babylon in his childhood, and who had returned with Zerubbabel to Jerusalem. Yet all this time and during the first years of his return, as far as we know, he was silent. At length, in extreme old age, he burst out into inspired utterance—one of Joel's old men who were to dream dreams,† like John the Evangelist, whose greatest work dates from his last

* Hag. i. 1, ii. 9. † Joel ii. 28.

years, and Milton, who wrote his great epic when affliction seemed to have ended his life-work. He must have been brooding over the bitter disappointment in which the enthusiasm of the returned captives had been quenched. It could not be God's will that they should be thus mocked and deceived in their best hopes. True faith is not a will-o'-the-wisp that lands its followers in a dreary swamp. The hope of Israel is no mirage. For God is faithful. Therefore the despair of the Jews must be wrong.

We have a few fragments of the utterances of Haggai preserved for us in the Old Testament Canon. They are so brief and bald and abrupt as to suggest the opinion that they are but notes of his discourses, mere outlines of what he really said. As they are preserved for us they certainly convey no idea of wealth of poetic imagination or richness of oratorical colouring. But Haggai may have possessed none of these qualities, and yet his words may have had a peculiar force of their own. He is a reflective man. The long meditation of years has taught him the value of thoughtfulness. The burden of his message is "Consider your ways." * In short, incisive utterances he arrests attention and urges consideration. But the outcome of all he has to say is to cheer the drooping spirits of his fellow-citizens, and urge on the rebuilding of the temple with confident promises of its great future. For the most part his inspiration is simple, but it is searching, and we perceive the triumphant hopefulness of the true prophet in the promise that the latter glory of the house of God shall be greater than the former.†

Haggai began to prophesy on the first day of the

* Hag. i. 5, 7. † Hag. ii. 9.

sixth month of the second year of Darius.* So effective were his words that Zerubbabel and his companions were at once roused from the lethargy of despair, and within three weeks the masons and carpenters were again at work on the temple.† Two months after Haggai had broken the long silence of prophecy in Jerusalem Zechariah appeared. He was of a very different stamp; he was one of the young men who see visions. Familiar with the imagery of Babylonian art, he wove its symbols into the pictures of his own exuberant fancy. Moreover, Zechariah was a priest. Thus, like Jeremiah and Ezekiel, he united the two rival tendencies which had confronted one another in marked antagonism during the earlier periods of the history of Israel. Henceforth the brief return of prophetism, its soft after-glow among the restored people, is in peaceable alliance with priestism. The last prophet, Malachi, even exhorts the Jews to pay the priests their dues of tithe. Zechariah, like Haggai, urges on the work of building the temple.

Thus the chronicler's brief note on the appearance of two prophets at Jerusalem, and the electrical effect of their message, is a striking illustration of the mission of prophecy. That mission has been strangely misapprehended by succeeding ages. Prophets have been treated as miraculous conjurers, whose principal business consisted in putting together elaborate puzzles, perfectly unintelligible to their contemporaries, which the curious of later times were to decipher by the light of events. The prophets themselves formed no such idle estimate of their work, nor did their contemporaries assign to them this quaint and useless rôle. Though

* Hag. i. 1. † Hag. ii. 1 *seq.*

these men were not the creatures of their times, they lived for their times. Haggai and Zechariah, as the chronicler emphatically puts it, "prophesied to the Jews that were in Jerusalem, . . . *even unto them.*" The object of their message was immediate and quite practical—to stir up the despondent people and urge them to build the temple—and it was successful in accomplishing that end. As prophets of God they necessarily touched on eternal truths. They were not mere opportunists; their strength lay in the grasp of fundamental principles. This is why their teaching still lives, and is of lasting use for the Church in all ages. But in order to understand that teaching we must first of all read it in its original historical setting, and discover its direct bearing on contemporary needs.

Now the question arises, In what way did these prophets of God help the temple-builders? The fragments of their utterances which we possess enable us to answer this question. Zerubbabel was a disappointing leader. Such a man was far below the expected Messiah, although high hopes may have been set upon him when he started at the head of the caravan of pilgrims from Babylon. Cyrus may have known him better, and with the instinct of a king in reading men may have entrusted the lead to the heir of the Jewish throne, because he saw there would be no possibility of a dangerous rebellion resulting from the act of confidence. Haggai's encouragement to Zerubbabel to "be strong" is in a tone that suggests some weakness on the part of the Jewish leader. Both the prophets thought that he and his people were too easily discouraged. It was a part of the prophetic insight to look below the surface and discover the real secret of failure. The Jews set down their failure to adverse

circumstances; the prophets attributed it to the character and conduct of the people and their leaders. Weak men commonly excuse their inactivity by reciting their difficulties, when stronger men would only regard those difficulties as furnishing an occasion for extra exertion. That is a most superficial view of history which regards it as wholly determined by circumstances. No great nation ever arose on such a principle. The Greeks who perished at Thermopylæ within a few years of the times we are now considering are honoured by all the ages as heroes of patriotism just because they refused to bow to circumstances. Now the courage which patriots practised in pagan lands is urged upon the Jews by their prophets from higher considerations. They are to see that they are weak and cowardly when they sit in dumb despair, crushed by the weight of external opposition. They have made a mistake in putting their trust in princes.* They have relied too much on Zerubbabel and too little on God. The failure of the arm of flesh should send them back to the never-failing out-stretched arm of the Almighty.

Have we not met with the same mistaken discouragement and the same deceptive excuses for it in the work of the Church, in missionary enterprises, in personal lives? Every door is shut against the servant of God but one, the door of prayer. Forgetting this, and losing sight of the key of faith that would unlock it, he sits, like Elijah by Kerith, the picture of abject wretchedness. His great enterprises are abandoned because he thinks the opposition to them is insuperable. He forgets that, though his own forces are small, he is the envoy of the King of kings, who will not suffer him to

* Psalm cxviii. 8, 9.

be worsted if only he appeals to Heaven for fresh supplies. A dead materialism lies like a leaden weight on the heart of the Church, and she has not faith enough to shake it off and claim her great inheritance in all the spiritual wealth of the Unseen. Many a man cries, like Jacob, "All these things are against me," not perceiving that, even if they are, no number of "things" should be permitted to check the course of one who looks above and beyond what is seen and therefore only temporal to the eternal resources of God.

This was the message of Zechariah to Zerubbabel: "Not by might, nor by power, but by My spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace unto it!"*

Here, then, is the secret of the sudden revival of activity on the part of the Jews after they had been sitting for years in dumb apathy, gazing hopelessly on the few stones that had been laid among the ruins of the old temple. It was not the returning favour of the court under Darius, it was not the fame of the house of David, it was not the priestly dignity of the family of Zadok that awakened the slumbering zeal of the Jews; the movement began in an unofficial source, and it passed to the people through unofficial channels. It commenced in the meditations of a calm thinker; it was furthered by the visions of a rapt seer. This is a clear indication of the fact that the world is ruled by mind and spirit, not merely by force and authority. Thought and imagination lie at the springs of action. In the heart of it history is moulded by ideas. "Big

* Zech. iv. 6, 7.

battalions," "the sinews of war," "blood and iron," are phrases that suggest only the most external and therefore the most superficial causes. Beneath them are the *ideas* that govern all they represent.

Further, the influence of the prophets shows that the ideas which have most vitality and vigour are moral and spiritual in character. All thoughts are influential in proportion as they take possession of the minds and hearts of men and women. There is power in conceptions of science, philosophy, politics, sociology. But the ideas that touch people to the quick, the ideas that stir the hidden depths of consciousness and rouse the slumbering energies of life, are those that make straight for the conscience. Thus the two prophets exposed the shame of indolence; they rallied their gloomy fellow-citizens by high appeals to the sense of right.

Again, this influence was immensely strengthened by its relation to God. The prophets were more than moralists. The meditations of Marcus Aurelius could not touch any people as the considerations of the calm Haggai touched the Jews, for the older prophet, as well as the more rousing Zechariah, found the spell of his message in its revelation of God. He made the Jews perceive that they were not deserted by Jehovah; and directly they felt that God was with them in their work the weak and timid citizens were able to quit them like men. The irresistible might of Cromwell's Ironsides at Marston Moor came from their unwavering faith in their battle-cry, "The Lord of Hosts is with us!" General Gordon's immeasurable courage is explained when we read his letters and diaries, and see how he regarded himself as simply an instrument through whom God wrought. Here, too, is the strong side of Calvinism.

Then this impression of the power and presence of God in their destinies was deepened in the Jews by the manifest Divine authority with which the prophets spake. They prophesied "in the name of the God of Israel"—the one God of the people of both kingdoms now united in their representatives. Their "Thus saith the Lord" was the powder that drove the shot of their message through the toughest hide of apathy. Except to a Platonist, ideas are impossible apart from the mind that thinks them. Now the Jews, as well as their prophets, felt that the great ideas of prophecy could not be the products of pure human thinking. The sublime character, the moral force, the superb hopefulness of these ideas proclaimed their Divine origin. As it is the mission of the prophet to speak for God, so it is the voice of God in His inspired messenger that awakes the dead and gives strength to the weak.

This ultimate source of prophecy accounts for its unique character of hopefulness, and that in turn makes it a powerful encouragement for the weak and depressed people to whom it is sent. Wordsworth tells us that we live by "admiration, love, and hope." If one of these three sources of vitality is lost, life itself shrinks and fades. The man whose hope has fled has no lustre in his eye, no accent in his voice, no elasticity in his tread; by his dull and listless attitude he declares that the life has gone out of him. But the ultimate end of prophecy is to lead up to a gospel, and the meaning of the word "gospel" is just that there is a message from God bringing hope to the despairing. By inspiring a new hope this message kindles a new life.

CHAPTER VIII.

NEW DIFFICULTIES MET IN A NEW SPIRIT.

EZRA v. 3—vi. 5.

IT is in keeping with the character of his story of the returned Jews throughout, that no sooner has the chronicler let a ray of sunshine fall on his page—in his brief notice of the inspiriting mission of the two prophets—than he is compelled to plunge his narrative again into gloom. But he shows that there was now a new spirit in the Jews, so that they were prepared to meet opposition in a more manly fashion. If their jealous neighbours had been able to paralyse their efforts for years, it was only to be expected that a revival of energy in Jerusalem should provoke an increase of antagonism abroad, and doubtless the Jews were prepared for this. Still it was not a little alarming to learn that the infection of the anti-Jewish temper had spread over a wide area. The original opposition had come from the Samaritans. But in this later time the Jews were questioned by the Satrap of the whole district east of the Euphrates —"the governor beyond the river," * as the chronicler styles him, describing his territory as it would be regarded officially from the standpoint of Babylon.

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* Ezra v. 3.

His Aramaic name, Tattenai, shows that he was not a Persian, but a native Syrian, appointed to his own province, according to the Persian custom. This man and one Shethar-bozenai, whom we may assume to be his secretary, must have been approached by the colonists in such a way that their suspicions were roused. Their action was at first only just and reasonable. They asked the Jews to state on what authority they were rebuilding the temple with its massive walls. In the Hebrew Bible the answer of the Jews is so peculiar as to suggest a corruption of the text. It is in the first person plural—"Then said *we* unto them," etc.* In the Septuagint the third person is substituted—"Then said *they*," etc., and this rendering is followed in the Syriac and Arabic versions. It would require a very slight alteration in the Hebrew text. The Old Testament Revisers have retained the first person—setting the alternative reading in the margin. If we keep to the Hebrew text as it stands, we must conclude that we have here a fragment from some contemporary writer which the chronicler has transcribed literally. But then it seems confusing. Some have shaped the sentence into a direct statement, so that in reply to the inquiry for their authority the Jews give the names of the builders. How is this an answer? Possibly the name of Zerubbabel, who had been appointed governor of Jerusalem by Cyrus, could be quoted as an authority. And yet the weakness of his position was so evident that very little would be gained in this way, for it would be the right of the Satrap to inquire into the conduct of the local governor. If, however, we read the sentence in the third person,

* Ezra v. 4.

it will contain a further question from the Satrap and his secretary, inquiring for the names of the leaders in the work at Jerusalem. Such an inquiry threatened danger to the feeble Zerubbabel.

The seriousness of the situation is recognised by the grateful comment of the chronicler, who here remarks that "the eye of their God was upon the elders of the Jews."* It is the peculiarity of even the dryest records of Scripture that the writers are always ready to detect the presence of God in history. This justifies us in describing the Biblical narratives as "sacred history," in contrast to the so-called "secular history" of such authors as Herodotus and Livy. The narrow conception of the difference is to think that God was with the Jews, while He left the Greeks and Romans and the whole Gentile world to their fate without any recognition or interference on His part. Such a view is most dishonouring to God, who is thus regarded as no better than a tribal divinity, and not as the Lord of heaven and earth. It is directly contradicted by the Old Testament historians, for they repeatedly refer to the influence of God on great world monarchies. No doubt a claim to the Divine graciousness as the peculiar privilege of Israel is to be seen in the Old Testament. As far as this was perverted into a selfish desire to confine the blessings of God to the Jews, it was vigorously rebuked in the Book of Jonah. Still it is indisputable that those who truly sought God's grace, acknowledged His authority, and obeyed His will, must have enjoyed privileges which such of the heathen as St. Paul describes in the first chapter of his Epistle to the Romans could not share. Thus the chronicler

* Ezra v. 5.

writes as though the leaders of the Jews in their difficulties were the special objects of the Divine notice. The eye of God was on *them*, distinctively. God is spoken of as *their* God. They were men who knew, trusted, and honoured God, and at the present moment they were loyally carrying out the direction of God's prophets. All this is special. Nevertheless, it remains true that the chief characteristic of Biblical history is its recognition of the presence of God in the affairs of mankind generally, and this applies to all nations, although it is most marked among those nations in which God is known and obeyed.

The peculiar form of Providence which is brought before us in the present instance is the Divine observation. It is difficult to believe that, just as the earth is visible to the stars throughout the day while the stars are invisible to the earth, we are always seen by God although we never see Him. When circumstances are adverse—and these circumstances are only too visible—it is hard not to doubt that God is still watching all that happens to us, because although we cry out in our agony no answer breaks the awful silence and no hand comes out of the clouds to hold us up. It seems as though our words were lost in the void. But that is only the impression of the moment. If we read history with the large vision of the Hebrew chronicler, can we fail to perceive that this is not a God-deserted world? In the details His presence may not be discerned, but when we stand back from the canvas and survey the whole picture, it flashes upon us like a sunbeam spread over the whole landscape. Many a man can recognise the same happy truth in the course of his own life as he looks back over a wide stretch of it, although while he was passing through his per-

plexing experience the thicket of difficulties intercepted his vision of the heavenly light.

Now it is a most painful result of unbelief and cowardice working on the consciousness of guilt lurking in the breast of every sinful man, that the "eye of God" has become an object of terror to the imagination of so many people. Poor Hagar's exclamation of joy and gratitude has been sadly misapprehended. Discovering to her amazement that she is not alone in the wilderness, the friendless, heart-broken slave-girl looks up through her tears with a smile of sudden joy on her face, and exclaims, "Thou God seest me!"* And yet her happy words have been held over terrified children as a menace! That is a false thought of God which makes any of His children shrink from His presence, except they are foul and leprous with sin, and even then their only refuge is, as St. Augustine found, to come to the very God against whom they have sinned. We need not fear lest some day God may make a miserable discovery about us. He knows the worst, already. Then it is a ground of hope that while He sees all the evil in us God still loves His children—that He does not love us, as it were, under a misapprehension. Our Lord's teaching on the subject of the Divine observation is wholly reassuring. Not a sparrow falls to the ground without our Father's notice, the very hairs of our head are all numbered, and the exhortation based on these facts is not "Beware of the all-seeing Eye!" but "Fear not." †

The limitation of the chronicler's remark is significant. He speaks of the *eye* of God, not of God's mighty hand, nor of His outstretched arm. It was not

* Gen. xvi. 13. † Luke xii. 7.

yet the time for action; but God was watching the course of events. Or if God was acting, His procedure was so secret that no one could perceive it. Meanwhile it was enough to know that God was observing everything that was transpiring. He could not be thought of as an Epicurean divinity, surveying the agony and tragedy of human life with a stony gaze of supercilious indifference, as the proud patrician looks down on the misery of the dim multitude. For God to see is for God to care; and for God to care is for God to help. But this simple statement of the Divine observation maintains a reserve as to the method of the action of God, and it is perhaps the best way of describing Providence so that it shall not appear to come into collision with the free will of man.

The chronicler distinctly associates the Divine observation with the continuance of the Jews in their work. Because the eye of God was on them their enemies could not cause them to cease until the matter had been referred to Darius and his answer received. This may be explained by some unrecorded juncture of circumstances which arrested the action of the enemies of Israel; by the overruling Providence according to which the Satrap was led to perceive that it would not be wise or just for him to act until he had orders from the king; or by the new zeal with which the two prophets had inspired the Jews, so that they took up a bold position in the calm confidence that God was with them. Account for it as we may, we see that in the present case the Jews were not hindered in their work. It is enough for faith to perceive the result of the Divine care without discovering the process.

The letter of the Satrap and his secretary embodies the reply of the Jews to the official inquiries, and that

reply clearly and boldly sets forth their position. One or two points in it call for passing notice.

In the first place, the Jews describe themselves as "servants of the God of heaven and earth." Thus they start by mentioning their religious status, and not any facts about their race or nation. This was wise, and calculated to disarm suspicion as to their motives; and it was strictly true, for the Jews were engaged in a distinctly religious work. Then the way in which they describe their God is significant. They do not use the national name "Jehovah." That would serve no good purpose with men who did not know or acknowledge their special faith. They say nothing to localise and limit their idea of God. To build the temple of a tribal god would be to further the ends of the tribe, and this the jealous neighbours of the Jews supposed they were doing. By the larger title the Jews lift their work out of all connection with petty personal ends. In doing so they confess their true faith. These Jews of the return were pure monotheists. They believed that there was one God who ruled over heaven and earth.

In the second place, with just a touch of national pride, pathetic under the circumstances, they remind the Persians that their nation has seen better days, and that they are rebuilding the temple which a great king had set up. Thus, while they would appeal to the generosity of the authorities, they would claim their respect, with the dignity of men who know they have a great history. In view of this the next statement is most striking. Reciting the piteous story of the overthrow of their nation, the destruction of their temple, and the captivity of their fathers, the Jews ascribe it all to their national sins. The prophets had long ago discerned the connection of cause and effect in these

matters. But while it was only the subject of prediction, the proud people indignantly rejected the prophetic view. Since then their eyes had been opened by the painful purging of dire national calamities. One great proof that the nation had profited by the fiery ordeal of the captivity is that it now humbly acknowledged the sins which had brought it into the furnace. Trouble is illuminating. While it humbles men, it opens their eyes. It is better to see clearly in a lowly place than to walk blindfold on perilous heights.

After this explanatory preamble, the Jews appeal to the edict of Cyrus, and describe their subsequent conduct as a direct act of obedience to that edict. Thus they plead their cause as loyal subjects of the Persian empire. In consequence of this appeal, the Satrap and his secretary request the king to order a search to be made for the edict, and to reply according to his pleasure.

The chronicler then proceeds to relate how the search was prosecuted, first among the royal archives at Babylon—in "the house of books."* One of Mr. Layard's most valuable discoveries was that of a set of chambers in a palace at Koyunjik, the whole of the floor of which was covered more than a foot deep with terra-cotta tablets inscribed with public records.† A similar collection has been recently found in the neighbourhood of Babylon.‡ In some such record-house the search for the edict of Cyrus was made. But the cylinder or tablet on which it was written could not be found. The searchers then turned their attention to the roll-chamber at the winter palace of Ecbatana, and there

* Ezra vi. 1.

† "Nineveh and Babylon," p. 345.

‡ Bertheau-Ryssel, "Kurzgefasstes exegetisches Handbuch," p. 74.

a parchment or papyrus copy of the edict was discovered.

One of the items of this edict as it is now given is somewhat surprising, for it was not named in the earlier account in the first chapter of the Book of Ezra. This is a description of the dimensions of the temple which was to be built at Jerusalem. It must have been not a little humiliating to the Jews to have to take these measurements from a foreign sovereign, a heathen, a polytheist. Possibly, however, they had been first supplied to the king by the Jews, so that the builders might have the more explicit permission for what they were about to undertake. On the other hand, it may be that we have here the outside dimensions, beyond which the Jews were not permitted to go, and that the figures represent a limit for their ambitions. In either case the appearance of the details in the decree at all gives us a vivid conception of the thoroughness of the Persian autocracy, and of the perfect subjection of the Jews to Cyrus.

Some difficulty has been felt in interpreting the figures because they seem to point to a larger building than Solomon's temple. The height is given at sixty cubits, and the breadth at the same measurement. But Solomon's temple was only thirty cubits high, and its total breadth, with its side-chambers, was not more than forty cubits.* When we consider the comparative poverty of the returned Jews, the difficulties under which they laboured, the disappointment of the old men who had seen the former building, and the short time within which the work was finished—only four years †—it is difficult to believe that it was more than double the size of the glorious fabric for which David

* 1 Kings vi. 2. † Ezra iv. 24, vi. 15.

collected materials, on which Solomon lavished the best resources of his kingdom, and which even then took many more years in building. Perhaps the height includes the terrace on which the temple was built, and the breadth the temple adjuncts. Perhaps the temple never attained the dimensions authorised by the edict. But even if the full size were reached, the building would not have approached the size of the stupendous temples of the great ancient empires. Apart from its courts Solomon's temple was certainly a small building. It was not the size, but the splendour of that famous fabric that led to its being regarded with so much admiration and pride.

The most remarkable architectural feature of all these ancient temples was the enormous magnitude of the stones with which they were built. At the present day the visitor to Jerusalem gazes with wonder at huge blocks, all carefully chiselled and accurately fitted together, where parts of the old foundations may still be discerned. The narrative in Ezra makes several references to the great stones—"stones of rolling"* it calls them, because they could only be moved on rollers. Even the edict mentions "three rows of great stones," together with "a row of new timber,"†—an obscure phrase, which perhaps means that the walls were to be of the thickness of three stones, while the timber formed an inner pannelling; or that there were to be three storeys of stone and one of wood; or yet another possibility, that on three tiers of stone a tier of wood was to be laid. In the construction of the inner court of Solomon's temple this third method seems to have been followed, for we read, "And he built the

* Ezra v. 8. † Ezra vi. 4.

inner court with three rows of hewn stone and a row of cedar beams."* However we regard it—and the plan is confusing and a matter of much discussion—the impression is one of massive strength. The jealous observers noted especially the building of "the wall" of the temple.† So solid a piece of work might be turned into a fortification. But no such end seems to have been contemplated by the Jews. They built solidly because they wished their work to stand. It was to be no temporary tabernacle; but a permanent temple designed to endure to posterity. We are struck with the massive character of the Roman remains in Britain, which show that when the great world conquerors took possession of our island they settled down in it and regarded it as a permanent property. The same grand consciousness of permanence must have been in the minds of the brave builders who planted this solid structure at Jerusalem in the midst of troubles and threatenings of disaster. To-day, when we look at the stupendous Phœnician and Jewish architecture of Syria, we are struck with admiration at the patience, the perseverance, the industry, the thoroughness, the largeness of idea that characterised the work of these old-world builders. Surely it must have been the outcome of a similar tone and temper of mind. The modern mind may be more nimble, as the modern work is more expeditious. But for steadfastness of purpose the races that wrought so patiently at great enduring works seem to have excelled anything we can attain. And yet here and there a similar characteristic is observable—as, for example, in the self-restraint and continuous toil of Charles Darwin, when he collected

* 1 Kings vi. 36. † Ezra v. 9.

facts for twenty years before he published the book which embodied the conclusion he had drawn from his wide induction.

The solid character of the temple-building is further suggestive, because the work was all done for the service of God. Such work should never be hasty, because God has the leisure of eternity in which to inspect it. It is labour lost to make it superficial and showy without any real strength, because God sees behind all pretences. Moreover, the fire will try every man's work of what sort it is. We grow impatient of toil; we weary for quick results; we forget that in building the spiritual temple strength to endure the shocks of temptation and to outlast the decay of time is more valued by God than the gourd-like display which is the sensation of the hour, only to perish as quickly as it has sprung up.

CHAPTER IX.

THE DEDICATION OF THE TEMPLE.

EZRA vi. 6-22.

THE chronicler's version of the edict in which Darius replies to the application of the Satrap Tattenai is so very friendly to the Jews that questions have been raised as to its genuineness. We cannot but perceive that the language has been modified in its transition from the Persian terra-cotta cylinder to the roll of the Hebrew chronicler, because the Great King could not have spoken of the religion of Israel in the absolute phrases recorded in the Book of Ezra. But when all allowance has been made for verbal alterations in translation and transcription, the substance of the edict is still sufficiently remarkable. Darius fully endorses the decree of Cyrus, and even exceeds that gracious ordinance in generosity. He curtly bids Tattenai "let the work of the house of God alone." He even orders the Satrap to provide for this work out of the revenues of his district. The public revenues are also to be used in maintaining the Jewish priests and in providing them with sacrifices—"that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and of his sons." *

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* Ezra vi. 10.

On the other hand, it cannot be doubted that Darius sent a reply that was favourable to the Jews, for all opposition to their work was stopped, and means were found for completing the temple and maintaining the costly ritual. The Jews gratefully acknowledged the influence of God on the heart of Darius. Surely they were right in doing so. They were gifted with the true insight of faith. It is no contradiction to add that—in the earthly sphere and among the human motives through which God works, by guiding them—what we know of Darius will account to some extent for his friendliness towards the Jews. He was a powerful ruler, and when he had quelled the serious rebellions that had broken out in several quarters of his kingdom, he organised his government in a masterly style with a new and thorough system of satrapies.* Then he pushed his conquests farther afield, and subsequently came into contact with Europe, although ultimately to suffer a humiliating defeat in the famous battle of Marathon. In fact, we may regard him as the real founder of the Persian Empire. Cyrus, though his family was of Persian origin, was originally a king of Elam, and he had to conquer Persia before he could rule over it; but Darius was a prince of the Persian royal house. Unlike Cyrus, he was at least a monotheist, if not a thoroughgoing Zoroastrian. The inscription on his tomb at *Naksh-i-Rustem* attributes all that he has achieved to the favour of Ormazd. "When Ormazd saw this earth filled with revolt and civil war, then did he entrust it to me. He made me king, and I am king. By the grace of Ormazd I have restored the earth." "All that I have done I have done

* Herodotus, iii. 89.

through the grace of Ormazd. Ormazd brought help to me until I had completed my work. May Ormazd protect from evil me and my house and this land. Therefore I pray unto Ormazd, May Ormazd grant this to me." "O Man! May the command of Ormazd not be despised by thee: leave not the path of right, sin not!"* Such language implies a high religious conception of life. Although it is a mistake to suppose that the Jews had borrowed anything of importance from Zoroastrianism during the captivity or in the time of Cyrus—inasmuch as that religion was then scarcely known in Babylon—when it began to make itself felt there, its similarity to Judaism could not fail to strike the attention of observant men. It taught the existence of one supreme God—though it co-ordinated the principles of good and evil in His being, as two subsidiary existences, in a manner not allowed by Judaism—and it encouraged prayer. It also insisted on the dreadful evil of sin and urged men to strive after purity, with an earnestness that witnessed to the blending of morality with religion to an extent unknown elsewhere except among the Jews. Thus, if Darius were a Zoroastrian, he would have two powerful links of sympathy with the Jews in opposition to the corrupt idolatry of the heathen—the spiritual monotheism and the earnest morality that were common to the two religions. And in any case it is not altogether surprising to learn that when he read the letter of the people who described themselves as "the servants of the God of heaven and earth," the worshipper of Ormazd should have sympathised with them rather than with their semi-pagan opponents. Moreover, Darius must have known something of

* Sayce, Introduction, pp. 57, 58.

Judaism from the Jews of Babylon. Then, he was restoring the temples of Ormazd which his predecessor had destroyed. But the Jews were engaged in a very similar work; therefore the king, in his antipathy to the idolaters, would give no sanction to a heathenish opposition to the building of the temple at Jerusalem by a people who believed in One Spiritual God.

Darius was credited with a generous disposition, which would incline him to a kindly treatment of his subjects. Of course we must interpret this according to the manners of the times. For example, in his edict about the temple-building he gives orders that any one of his subjects who hinders the work is to be impaled on a beam from his own house, the site of which is to be used for a refuse heap.* Darius also invokes the God of the Jews to destroy any foreign king or people who should attempt to alter or destroy the temple at Jerusalem. The savagery of his menace is in harmony with his conduct when, according to Herodotus, he impaled *three thousand* men at Babylon after he had recaptured the city.† Those were cruel times—Herodotus tells us that the besieged Babylonians had previously strangled their own wives when they were running short of provisions.‡ The imprecation with which the edict closes may be matched by one on the inscription of Darius at *Behistum*, where the Great King invokes the curse of Ormazd on any persons who should injure the tablet. The ancient despotic world-rulers had no conception of the modern virtue of humanitarianism. It is sickening to picture to ourselves their methods of government. The enormous misery involved is beyond

* Ezra vi. 11. † Herodotus, iii. 159.
‡ *Ibid.*

calculation. Still we may believe that the worst threats were not always carried out; we may make some allowance for Oriental extravagance of language. And yet, after all has been said, the conclusion of the edict of Darius presents to us a kind of state support for religion which no one would defend in the present day. In accepting the help of the Persian sovereign the Jews could not altogether dissociate themselves from his way of government. Nevertheless it is fair to remember that they had not asked for his support. They had simply desired to be left unmolested.

Tattenai loyally executed the decree of Darius; the temple-building proceeded without further hindrance, and the work was completed about four years after its recommencement at the instigation of the prophet Haggai. Then came the joyous ceremony of the dedication. All the returned exiles took part in it. They are named collectively "the children of Israel"—another indication that the restored Jews were regarded by the chronicler as the representatives of the whole united nation as this had existed under David and Solomon before the great schism. Similarly there are *twelve* he-goats for the sin-offering—for the twelve tribes.* Several classes of Israelites are enumerated,—first the clergy in their two orders, the priests and the Levites, always kept distinct in "Ezra"; next the laity, who are described as "the children of the captivity." The limitation of this phrase is significant. In the dedication of the temple the Israelites of the land who were mixed up with the heathen people are not included. Only the returned exiles had built the temple; only they were associated in the dedication of

* Ezra vi. 17.

it. Here is a strictly guarded Church. Access to it is through the one door of an unimpeachable genealogical record. Happily the narrowness of this arrangement is soon to be broken through. In the meanwhile it is to be observed that it is just the people who have endured the hardship of separation from their beloved Jerusalem to whom the privilege of rejoicing in the completion of the new temple is given. The tame existence that cannot fathom the depths of misery is incapable of soaring to the heights of bliss. The joy of the harvest is for those who have sown in tears.

The work was finished, and yet its very completion was a new commencement. The temple was now dedicated—literally "initiated"—for the future service of God.

This dedication is an instance of the highest use of man's work. The fruit of years of toil and sacrifice is given to God. Whatever theories we may have about the consecration of a building—and surely every building that is put to a sacred use is in a sense a sacred building—there can be no question as to the rightness of dedication. This is just the surrender to God of what was built for Him out of the resources that He had supplied. A dedication service is a solemn act of transfer by which a building is given over to the use of God. We may save it from narrowness if we do not limit it to places of public assembly. The home where the family altar is set up, where day by day prayer is offered, and where the common round of domestic duties is elevated and consecrated by being faithfully discharged as in the sight of God, is a true sanctuary; it too, like the Jerusalem temple, has its "Holy of Holies." Therefore when a family enters a new house, or when two young lives cross the threshold

of what is to be henceforth their "home," there is as true a ground for a solemn act of dedication as in the opening of a great temple. A prophet declared that "Holiness to the Lord" was to characterise the very vessels of household use in Jerusalem.* It may lift some of the burden of drudgery which presses on people who are compelled to spend their time in common house-toil, for them to perceive that they may become priests and priestesses ministering at the altar even in their daily work. In the same spirit truly devout men of business will dedicate their shops, their factories, their offices, the tools of their work, and the enterprises in which they engage, so that all may be regarded as belonging to God, and only to be used as His will dictates. Behind every such act of dedication there must be a prior act of self-consecration, without which the gift of any mere thing to God is but an insult to the Father who only seeks the hearts of His children. Nay, without this a real gift of any kind is impossible. But the people who have first given their own selves to the Lord are prepared for all other acts of surrender.

According to the custom of their ritual, the Jews signalised the dedication of the temple by the offering of sacrifices. Even with the help of the king's bounty these were few in number compared with the lavish holocausts that were offered in the ceremony of dedicating Solomon's temple.† Here, in the external aspect of things, the melancholy archæologists might have found another cause for lamentation. But we are not told that any such people appeared on the present occasion. The Jews were not so foolish as to believe that the value of a religious movement could be ascertained

* Zech. xiv. 21. † 1 Kings viii. 63.

by the study of architectural dimensions. Is it less misleading to attempt to estimate the spiritual prosperity of a Church by casting up the items of its balance-sheet, or tabulating the numbers of its congregations?

Looking more closely into the chronicler's description of the sacrifices, we see that these were principally of two distinct kinds.* There were some animals for burnt-offerings, which signified complete dedication, and pledged their offerers to it. Then there were other animals for sin-offerings. Thus even in the joyous dedication of the temple the sin of Israel could not be forgotten. The increasing importance of sacrifices for sin is one of the most marked features of the Hebrew ritual in its later stages of development. It shows that in the course of ages the national consciousness of sin was intensified. At the same time it makes it clear that the inexplicable conviction that without shedding of blood there could be no remission of sins was also deepened. Whether the sacrifice was regarded as a gift pleasing and propitiating an offended God, or as a substitute bearing the death-penalty of sin, or as a sacred life, bestowing, by means of its blood, new life on sinners who had forfeited their own lives; in any case, and however it was interpreted, it was felt that blood must be shed if the sinner was to be freed from guilt. Throughout the ages this awful thought was more and more vividly presented, and the mystery which the conscience of many refused to abandon continued, until there was a great revelation of the true meaning of sacrifice for sin in the one efficacious atonement of Christ.

* Ezra vi. 17.

A subsidiary point to be noticed here is that there were just *twelve* he-goats sacrificed for the twelve tribes of Israel. These were national sin-offerings, and not sacrifices for individual sinners. Under special circumstances the individual could bring his own private offering. But in this great temple function only national sins were considered. The nation had suffered as a whole for its collective sin; in a corresponding way it had its collective expiation of sin. There are always national sins which need a broad public treatment, apart from the particular acts of wickedness committed by separate men.

All this is said by the chronicler to have taken place in accordance with The Law—"As it is written in the book of Moses."* Here, as in the case of the similar statement of the chronicler in connection with the sacrifices offered when the great altar of burnt-offerings was set up,† we must remember, in the first place, that we have to do with the reflections of an author writing in a subsequent age, to whom the whole Pentateuch was a familiar book. But then it is also clear that before Ezra had startled the Jews by reading The Law in its later revelation there must have been some earlier form of it, not only in Deuteronomy, but also in a priestly collection of ordinances. It is a curious fact that no full directions on the division of the courses of the priests and Levites is now to be found in the Pentateuch. On this occasion the services must have been arranged on the model of the traditional priestly law. They were not left to the caprice of the hour. There was order; there was continuity; there was obedience.

The chronicler concludes this period of his history

* Ezra vi. 18. † Ezra iii. 2.

by adding a paragraph * on the first observance of the Passover among the returned Jews. The national religion is now re-established, and therefore the greatest festival of the year can be enjoyed. One of the characteristics of this festival is made especially prominent in the present observance of it. The significance of the unleavened bread is pointedly noticed. All leaven is to be banished from the houses during the week of the Passover. All impurity must also be banished from the people. The priests and Levites perform the ceremonial purifications and get themselves legally clean. The franchise is enlarged; and the limitations of genealogy with which we started are dispensed with. A new class of Israelites receives a brotherly welcome in this time of general purification. In distinction from the returned captives, there are now the Israelites who "had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord." Jehovah is pointedly described as "the God of Israel"—*i.e.*, the God of all sections of Israel.† These people cannot be proselytes from heathenism—there could be few if any such in exclusive times. They might consist of Jews who had been living in Palestine all through the captivity, Israelites also left in the Northern Kingdom, and scattered members of the ten tribes from various regions. All such are welcome on condition of a severe process of social purging. They must break off from their heathen associations. We may suspect a spirit of Jewish animosity in the ugly phrase "the filthiness of the heathen." But it was only too true that both

* Here, at Ezra vi. 18, the author drops the Aramaic language—which was introduced at iv. 8—and resumes the Hebrew. See page 71.

† Ezra vi. 21.

the Canaanite and the Babylonian habits of life were disgustingly immoral. The same horrible characteristic is found among most of the heathen to-day. These degraded people are not simply benighted in theological error; they are corrupted by horrible vices. Missionary work is more than the propagation of Christian theology; it is the purging of Augean stables. St. Paul reminds us that we must put away the old leaven of sinful habits in order to partake of the Christian Passover,* and St. James that one feature of the religious service which is acceptable to God is to keep oneself unspotted from the world.† Though unfortunately with the externalism of the Jews their purification too often became a mere ceremony, and their separation an ungracious race-exclusiveness, still, at the root of it, the Passover idea here brought before us is profoundly true. It is the thought that we cannot take part in a sacred feast of Divine gladness except on condition of renouncing sin. The joy of the Lord is the beatific vision of saints, the blessedness of the pure in heart who see God.

On this condition, for the people who were thus separate, the festival was a scene of great gladness. The chronicler calls attention to three things that were in the mind of the Jews inspiring their praises throughout.‡ The first is that God was the source of their joy—"the Lord had made them joyful." There is joy in religion; and this joy springs from God. The second is that God had brought about the successful end of their labours by directly influencing the Great King. He had "turned the heart of the king of Assyria"—a title

* 1 Cor. v. 7. † James i. 27.

‡ Ezra vi. 22.

for Darius that speaks for the authenticity of the narrative, for it represents an old form of speech for the ruler of the districts that had once belonged to the king of Assyria. The third fact is that God had been the source of strength to the Jews, so that they had been able to complete their work. The result of the Divine aid was "to strengthen their hands in the work of the house of God, the God of Israel." Among His own people joy and strength from God, in the great world a providential direction of the mind of the king—this was what faith now perceived, and the perception of so wonderful a Divine activity made the Passover a festival of boundless gladness. Wherever that ancient Hebrew faith is experienced in conjunction with the Passover spirit of separation from the leaven of sin religion always is a well of joy.

CHAPTER X.

EZRA THE SCRIBE.

Ezra vii. 1-10.

ALTHOUGH the seventh chapter of "Ezra" begins with no other indication of time than the vague phrase "Now after these things," nearly sixty years had elapsed between the events recorded in the previous chapter and the mission of Ezra here described. We have no history of this long period. Zerubbabel passed into obscurity without leaving any trace of his later years. He had accomplished his work; the temple had been built; but the brilliant Messianic anticipations that had clustered about him at the outset of his career were to await their fulfilment in a greater Son of David, and people could afford to neglect the memory of the man who had only been a sort of temporary trustee of the hope of Israel. We shall come across indications of the effects of social trouble and religious decadence in the state of Jerusalem as she appeared at the opening of this new chapter in her history. She had not recovered a vestige of her ancient civic splendour; the puritan rigour with which the returned exiles had founded a Church among the ruins of her political greatness had been relaxed, so that the one distinguishing feature of the humble colony was in danger of melting away in easy and friendly associations

with neighbouring peoples. When it came, the revival of zeal did not originate in the Holy City. It sprang up among the Jews at Babylon. The earlier movement in the reign of Cyrus had arisen in the same quarter. The best of Judaism was no product of the soil of Palestine: it was an exotic. The elementary "Torah" of Moses emerged from the desert, with the learning of Egypt as its background, long before it was cultivated at Jerusalem to blossom in the reformation of Josiah. The final edition of The Law was shaped in the Valley of the Euphrates, with the literature and science of Babylon to train its editors for their great task, though it may have received its finishing touches in Jerusalem. These facts by no means obscure the glory of the inspiration and Divine character of The Law. In its theology, in its ethics, in its whole spirit and character, the Pentateuch is no more a product of Babylonian than of Egyptian ideas. Its purity and elevation of character speak all the more emphatically for its Divine origin when we take into account its corrupt surroundings; it was like a white lily growing on a dung-heap.

Still it is important to notice that the great religious revival of Ezra's time sprang up on the plains of Babylon, not among the hills of Judah. This involves two very different facts—the peculiar spiritual experience with which it commenced, and the special literary and scientific culture in the midst of which it was shaped.

First, it originated in the experience of the captivity, in humiliation and loss, and after long brooding over the meaning of the great chastisement. The exiles were like poets who "learn in sorrow what they teach in song." This is apparent in the pathetic psalms of the same period, and in the writings of the visionary of

Chebar, who contributed a large share to the new movement in view of the re-establishment of religious worship at Jerusalem.

Thus Jerusalem was loved by the exiles, the temple pictured in detail to the imagination of men who never trod its sacred courts, and the sacrificial system most carefully studied by people who had no means of putting it in practice. No doubt The Law now represented an intellectual rather than a concrete form of religion. It was an ideal. So long as the real is with us, it tends to depress the ideal by its material bulk and weight. The ideal is elevated in the absence of the real. Therefore the pauses of life are invaluable; by breaking through the iron routine of habit, they give us scope for the growth of larger ideas that may lead to better attainments.

Secondly, this religious revival appeared in a centre of scientific and literary culture. The Babylonians "had cultivated arithmetic, astronomy, history, chronology, geography, comparative philology, and grammar."* In astronomy they were so advanced that they had mapped out the heavens, catalogued the fixed stars, calculated eclipses, and accounted for them correctly. Their enormous libraries of terra-cotta, only now being unearthed, testify to their literary activity. The Jews brought back from Babylon the names of the months, the new form of letters used in writing their books, and many other products of the learning and science of the Euphrates. Internally the religion of Israel is solitary, pure, Divine. Externally the literary form of it, and the physical conception of the universe which it embodies, owe not a little to the light which

* Rawlinson, "Ezra and Nehemiah," p. 2.

God had bestowed upon the people of Babylon; just as Christianity, in soul and essence the religion of Jesus of Nazareth, was shaped in theory by the thought, and in discipline by the law and order, with which God had endowed the two great European races of Greece and Rome.

The chronicler introduces Ezra with a brief sketch of his origin and a bare outline of his expedition to Jerusalem.* He then next transcribes a copy of the edict of Artaxerxes which authorised the expedition.† After this he inserts a detailed account of the expedition from the pen of Ezra himself, so that here the narrative proceeds in the first person—though, in the abrupt manner of the whole book, without a word of warning that this is to be the case.‡

In the opening verses of Ezra vii. the chronicler gives an epitome of the genealogy of Ezra, passing over several generations, but leading up to Aaron. Ezra, then, could claim a high birth. He was a born priest of the select family of Zadok, but not of the later house of high-priests. Therefore the privileges which are assigned to that house in the Pentateuch cannot be accounted for by ascribing ignoble motives of nepotism to its publisher. Though Ezra is named "The Priest," he is more familiarly known to us as "The Scribe." The chronicler calls him "a ready scribe" (or, a scribe skilful) "in the law of Moses, which the Lord God of Israel had given." Originally the title "Scribe" was used for town recorders and registrars of the census. Under the later kings of Judah, persons bearing this name were attached to the court as the

* Ezra vii. 1-10. † Ezra vii. 11-26.
‡ Ezra vii. 27—ix.

writers and custodians of state documents. But these are all quite distinct from the scribes who appeared after the exile. The scribes of later days were guardians and interpreters of the written Torah, the sacred law. They appeared with the publication and adoption of the Pentateuch. They not only studied and taught this complete law; they interpreted and applied its precepts. In so doing they had to pronounce judgments of their own. Inasmuch as changing circumstances necessarily required modifications in rules of justice, while The Law could not be altered after Ezra's day, great ingenuity was required to reconcile the old law with the new decisions. Thus arose sophistical casuistry. Then in "fencing" The Law the scribes added precepts of their own to prevent men from coming near the danger of transgression.

Scribism was one of the most remarkable features of the later days of Israel. Its existence in so much prominence showed that religion had passed into a new phase, that it had assumed a literary aspect. The art of writing was known, indeed, in Egypt and Babylon before the exodus; it was even practised in Palestine among the Hittites as early as Abraham. But at first in their religious life the Jews did not give much heed to literary documents. Priestism was regulated by traditional usages rather than by written directions, and justice was administered under the kings according to custom, precedent, and equity. Quite apart from the discussion concerning the antiquity of the Pentateuch, it is certain that its precepts were neither used nor known in the time of Josiah, when the reading of the roll discovered in the temple was listened to with amazement. Still less did prophetism rely on literary resources. What need was there of a book when the

Spirit of God was speaking through the audible voice of a living man? At first the prophets were men of action. In more cultivated times they became orators, and then their speeches were sometimes preserved—as the speeches of Demosthenes were preserved—for future reference, after their primary end had been served. Jeremiah found it necessary to have a scribe, Baruch, to write down his utterances. This was a further step in the direction of literature; and Ezekiel was almost entirely literary, for his prophecies were most of them written in the first instance. Still they were prophecies; *i.e.*, they were original utterances, drawn directly from the wells of inspiration. The function of the scribes was more humble—to collect the sayings and traditions of earlier ages; to arrange and edit the literary fragments of more original minds. Their own originality was almost confined to their explanations of difficult passages, or their adaptation of what they received to new needs and new circumstances. Thus we see theology passing into the reflective stage: it is becoming historical; it is being transformed into a branch of archæology. Ezra the Scribe is nervously anxious to claim the authority of Moses for what he teaches. The robust spirit of Isaiah was troubled with no such scruple. Scribism rose when prophecy declined. It was a melancholy confession that the fountains of living water were drying up. It was like an aqueduct laboriously constructed in order to convey stored water to a thirsty people from distant reservoirs. The reservoirs may be full, the aqueduct may be sound; still who would not rather drink of the sparkling stream as it springs from the rock? Moreover scribism degenerated into rabbinism, the scholasticism of the Jews. We may see its counterpart in the Catholic scholasticism which drew supplies

from patristic tradition, and again in Protestant scholasticism—which came nearer to the source of inspiration in the Bible, and yet which stiffened into a traditional interpretation of Scripture, confining its waters to iron pipes of orthodoxy.

But some men refuse to be thus tied to antiquarianism. They dare to believe that the Spirit of God is still in the world, whispering in the fancy of little children, soothing weary souls, thundering in the conscience of sinners, enlightening honest inquirers, guiding perplexed men of faith. Nevertheless we are always in danger of one or other of the two extremes of formal scholasticism and indefinite mysticism. The good side of the scribes' function is suggestive of much that is valuable. If God did indeed speak to men of old "in divers portions and in divers manners,"* what He said must be of the greatest value to us, for truth in its essence is eternal. We Christians have the solid foundation of a historical faith to build upon, and we cannot dispense with our gospel narratives and doctrinal epistles. What Christ was, what Christ did, and the meaning of all this, is of vital importance to us; but it is chiefly important because it enables us to see what He is to-day—a Priest ever living to make intercession for us, a Deliverer who is even now able to save unto the uttermost all who come unto God by Him, a present Lord who claims the active loyalty of every fresh generation of the men and women for whom He died in the far-off past. We have to combine the concrete historical religion with the inward, living, spiritual religion to reach a faith that shall be true both objectively and subjectively—true to the facts of the universe, and true to personal experience.

* Heb. i. 1.

Ezra accomplished his great work, to a large extent, because he ventured to be more than a scribe. Even when he was relying on the authority of antiquity, the inspiration which was in him saved him from a pedantic adherence to the letter of the Torah as he had received it. The modification of The Law when it was reissued by the great scribe, which is so perplexing to some modern readers, is a proof that the religion of Israel had not yet lost vitality and settled down into a fossil condition. It was living; therefore it was growing, and in growing it was casting its old shell and evolving a new vesture better adapted to its changed environment. Is not this just a signal proof that God had not deserted His people?

Ezra is presented to us as a man of a deeply devout nature. He cultivated his own personal religion before he attempted to influence his compatriots. The chronicler tells us that he had prepared (directed) his heart, to seek the law of the Lord and to do it. With our haste to obtain "results" in Christian service, there is danger lest the need of personal preparation should be neglected. But work is feeble and fruitless if the worker is inefficient, and he must be quite as inefficient if he has not the necessary graces as if he had not the requisite gifts. Over and above the preparatory intellectual culture—never more needed than in our own day—there is the all-essential spiritual training. We cannot effectually win others to that truth which has no place in our own hearts. Enthusiasm is kindled by enthusiasm. The fire must be first burning within the preacher himself if he would light it in the breasts of other men. Here lies the secret of the tremendous influence Ezra exerted when he came to Jerusalem. He was an enthusiast for the law he so zealously advocated.

Now enthusiasm is not the creation of a moment's thought; it is the outgrowth of long meditation, inspired by deep, passionate love. It shows itself in the experience expressed by the Psalmist when he said, "While I mused the fire burned."* Ours is not an age of musing. But if we have no time to meditate over the great verities of our faith, the flames will not be kindled, and in place of the glowing fire of enthusiasm we shall have the gritty ashes of officialism.

Ezra turned his thoughts to the law of his God; he took this for the subject of his daily meditation, brooding over it until it became a part of his own thinking. This is the way a character is made. Men have larger power over their thoughts than they are inclined to admit; and the greatness or the meanness, the purity or the corruption of their character depends on the way in which that power is used. Evil thoughts may come unbidden to the purest mind—for Christ was tempted by the devil; but such thoughts can be resisted, and treated as unwelcome intruders. The thoughts that are welcomed and cherished, nourished in meditation, and sedulously cultivated—these bosom friends of the inner man determine what he himself is to become. To allow one's mind to be treated as the plaything of every idle reverie—like a boat drifting at the mercy of wind and current without a hand at the helm—is to court intellectual and moral shipwreck. The first condition of achieving success in self-culture is to direct the course of the thinking aright. St. Paul enumerated a list of good and honourable subjects to bid us "think on" such things.†

The aim of Ezra's meditation was threefold. First, he would "seek the law of the Lord," for the teacher

* Psalm xxxix. 3. † Phil. iv. 8.

must begin with understanding the truth, and this may involve much anxious searching. Possibly Ezra had to pursue a literary inquiry, hunting up documents, comparing data, arranging and harmonising scattered fragments. But the most important part of his seeking was his effort to find the real meaning and purpose of The Law. It was in regard to this that he would have to exercise his mind most earnestly. Secondly, his aim was "to do it." He would not attempt to preach what he had not tried to perform. He would test the effect of his doctrine on himself before venturing to prescribe it for others. Thus he would be most sure of escaping a subtle snare which too often entraps the preacher. When the godly man of business reads his Bible, it is just to find light and food for his own soul; but when the preacher turns the pages of the sacred book, he is haunted by the anxiety to light upon suitable subjects for his sermons. Every man who handles religious truths in the course of his work is in danger of coming to regard those truths as the tools of his trade. If he succumbs to this danger it will be to his own personal loss, and then even as instruments in his work the degraded truths will be blunt and inefficient, because a man can never know the doctrine until he has begun to obey the commandment. If religious teaching is not to be pedantic and unreal, it must be interpreted by experience. The most vivid teaching is a transcript from life. Thirdly, Ezra would "teach in Israel statutes and judgments." This necessarily comes last—after the meditation, after the experience. But it is of great significance as the crown and finish of the rest. Ezra is to be his nation's instructor. In the new order the first place is not to be reserved for a king; it is assigned to a schoolmaster.

This will be increasingly the case as knowledge is allowed to prevail, and as truth is permitted to sway the lives of men and fashion the history of communities.

So far we have Ezra's own character and culture. But there was another side to his preparation for his great life-work of which the chronicler took note, and which he described in a favourite phrase of Ezra's, a phrase so often used by the scribe that the later writer adopted it quite naturally. Ezra's request to be permitted to go up to Jerusalem with a new expedition is said to have been granted him by the king "according to the hand of the Lord his God upon him." * Thus the chronicler here acknowledges the Divine hand in the whole business, as he has the inspired insight to do again and again in the course of his narrative. The special phrase thus borrowed from Ezra is rich in meaning. In an earlier passage the chronicler noticed that "the *eye* of their God was upon the elders of the Jews." † Now, in Ezra's phrase, it is the *hand* of his God that is on Ezra. The expression gives us a distinct indication of the Divine activity. God works, and, so to speak, uses His hand. It also suggests the nearness of God. The hand of God is not only moving and acting; it is upon Ezra. God touches the man, holds him, directs him, impels him; and, as he shows elsewhere, Ezra is conscious of the influence, if not immediately, yet by means of a devout study of the providential results. This Divine power even goes so far as to move the Persian monarch. The chronicler ascribes the conduct of successive kings of Persia to the immediate action of God. But here it is connected

* Ezra vii. 6. † Ezra v. 5.

with God's hand being on Ezra. When God is holding and directing His servants, even external circumstances are found to work for their good, and even other men are induced to further the same end. This brings us to the kernel, the very essence of religion. That was not found in Ezra's wisely chosen meditations; nor was it to be seen in his devout practices. Behind and beneath the man's earnest piety was the unseen but mighty action of God; and here, in the hand of his God resting upon him, was the root of all his religious life. In experience the human and the Divine elements of religion are inextricably blended together; but the vital element, that which originates and dominates the whole, is the Divine. There is no real, living religion without it. It is the secret of energy and the assurance of victory. The man of true religion is he who has the hand of God resting upon him, he whose thought and action are inspired and swayed by the mystic touch of the Unseen.

CHAPTER XI.

EZRA'S EXPEDITION.

EZRA vii. 11—viii.

LIKE the earlier pilgrimage of Zerubbabel and his companions, Ezra's great expedition was carried out under a commission from the Persian monarch of his day. The chronicler simply calls this king "Artaxerxes" (*Artahshashta*), a name borne by three kings of Persia; but there can be no reasonable doubt that his reference is to the son and successor of Xerxes —known by the Greeks as "Macrocheir," and by the Romans as "Longimanus"—Artaxerxes "of the long hand," for this Artaxerxes alone enjoyed a sufficiently extended reign to include both the commencement of Ezra's public work and the later scenes in the life of Nehemiah which the chronicler associates with the same king. Artaxerxes was but a boy when he ascended the throne, and the mission of Ezra took place in his earlier years, while the generous enthusiasm of the kindly sovereign—whose gentleness has become historic —had not yet been crushed by the cares of empire. In accordance with the usual style of our narrative, we have his decree concerning the Jews preserved and transcribed in full; and yet here, as in other cases, we must make some allowance either for the literary freedom of the chronicler, or for the Jewish sympathies of the

translator; for it cannot be supposed that a heathen, such as Artaxerxes undoubtedly was, would have shown the knowledge of the Hebrew religion, or have owned the faith in it, which the edict as we now have it suggests. Nevertheless, here again, there is no reason to doubt the substantial accuracy of the document, for it is quite in accord with the policy of the previous kings Cyrus and Darius, and in its special features it entirely agrees with the circumstances of the history.

This edict of Longimanus goes beyond any of its predecessors in favouring the Jews, especially with regard to their religion. It is directly and personally addressed to Ezra, whom the king may have known as an earnest, zealous leader of the Hebrew community at Babylon, and through him it grants to all Jewish exiles who wish to go up to Jerusalem liberty to return to the home of their fathers. It may be objected that after the decree of Cyrus any such fresh sanction should not have been needed. But two generations had passed away since the pilgrimage of the first body of returning captives, and during this long time many things had happened to check the free action of the Jews and to cast reproach upon their movements. For a great expedition to start now without any orders from the reigning monarch might excite his displeasure, and a subject people who were dependent for their very existence on the good-will of an absolute sovereign would naturally hesitate before they ventured to rouse his suspicions by undertaking any considerable migration on their own account.

But Artaxerxes does much more than sanction the journey to Jerusalem; he furthers the object of this journey with royal bounty, and he lays a very important commission on Ezra, a commission which carries with

it the power, if not the name, of a provincial magistrate. In the first place, the edict authorises a state endowment of the Jewish religion. Ezra is to carry great stores to the poverty-stricken community at Jerusalem. These are made up in part of contributions from the Babylonian Jews, in part of generous gifts from their friendly neighbours, and in part of grants from the royal treasury. The temple has been rebuilt, and the funds now accumulated are not like the bulk of those collected in the reign of Cyrus for a definite object, the cost of which might be set down to the "Capital Account" in the restoration of the Jews; they are destined in some measure for improvements to the structure, but they are also to be employed in maintenance charges, especially in supporting the costly services of the temple. Thus the actual performance of the daily ritual at the Jerusalem sanctuary is to be kept up by means of the revenues of the Persian Empire. Then, the edict proceeds to favour the priesthood by freeing that order from the burden of taxation. This "clerical immunity," which suggests an analogy with the privileges the Christian clergy prized so highly in the Middle Ages, is an indirect form of increased endowment, but the manner in which the endowment is granted calls especial attention to the privileged status of the order that enjoys it. Thus the growing importance of the Jerusalem hierarchy is openly fostered by the Persian king. Still further, Artaxerxes adds to his endowment of the Jewish religion a direct legal establishment. Ezra is charged to see that the law of his God is observed throughout the whole region extending up from the Euphrates to Jerusalem. This can only be meant to apply to the Jews who were scattered over the wide area, especially those of Syria. Still the mandate

is startling enough, especially when we take into account the heavy sanctions with which it is weighted, for Ezra has authority given him to enforce obedience by excommunication, by fine, by imprisonment, and even by the death-penalty. "The law of his God" is named side by side with "the law of the king,"* and the two are to be obeyed equally. Fortunately, owing to the unsettled condition of the country as well as to Ezra's own somewhat unpractical disposition, the reformer never seems to have put his great powers fully to the test.

Now, as in the previous cases of Cyrus and Darius, we are confronted with the question, How came the Persian king to issue such a decree? It has been suggested that as Egypt was in revolt at the time, he desired to strengthen the friendly colony at Jerusalem as a western bulwark. But, as we have seen in the case of Cyrus, the Jews were too few and feeble to be taken much account of among the gigantic forces of the vast empire; and, moreover, it was not the military fortification of Jerusalem—certainly a valuable stronghold when well maintained—but the religious services of the temple and the observance of The Law that this edict aimed at aiding and encouraging. No doubt in times of unsettlement the king would behave most favourably towards a loyal section of his people. Still, more must be assigned as an adequate motive for his action. Ezra is charged as a special commissioner to investigate the condition of the Jews in Palestine. He is to "inquire concerning Judah and Jerusalem."† Inasmuch as it was customary for the Persian monarchs to send out inspectors from time to time to examine

* Ezra vii. 26. † Ezra vii. 14.

and report on the condition of the more remote districts of their extensive empire, it has been plausibly suggested that Ezra may have been similarly employed. But in the chronicler's report of the edict we read, immediately after the injunction to make the investigation, an important addition describing how this was to be done, viz., "According to the law of thy God which is in thine hand," * which shows that Ezra's inquiry was to be of a religious character, and as a preliminary to the exaction of obedience to the Jewish law. It may be said that this clause was not a part of the original decree; but the drift of the edict is religious throughout rather than political, and therefore the clause in question is fully in harmony with its character. There is one sentence which is of the deepest significance, if only we can believe that it embodies an original utterance of the king himself—"Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven; *for why should there be wrath against the realm of the king and his sons?*" † While his empire was threatened by dangerous revolts, Artaxerxes seems to have desired to conciliate the God whom the most devout of his people regarded with supreme awe.

What is more clear and at the same time more important is the great truth detected by Ezra and recorded by him in a grateful burst of praise. Without any warning the chronicler suddenly breaks off his own narrative, written in the third person, to insert a narrative written by Ezra himself in the first person—beginning at Ezra vii. 27 and continued down to Ezra x. The scribe opens by blessing God—"the Lord God of our fathers," who had "put such a thing in the king's

* Ezra vii. 14. † Ezra vii. 23.

heart as to beautify the house of the Lord which is in Jerusalem." * This, then, was a Divine movement. It can only be accounted for by ascribing the original impulse to God. Natural motives of policy or of superstition may have been providentially manipulated, but the hand that used them was the hand of God. The man who can perceive this immense fact at the very outset of his career is fit for any enterprise. His transcendent faith will carry him through difficulties that would be insuperable to the worldly schemer.

Passing from the thought of the Divine influence on Artaxerxes, Ezra further praises God because he has himself received "mercy . . before the king and his counsellors, and before all the king's mighty princes." † This personal thanksgiving is evidently called forth by the scribe's consideration of the part assigned to him in the royal edict. There was enough in that edict to make the head of a self-seeking, ambitious man swim with vanity. But we can see from the first that Ezra is of a higher character. The burning passion that consumes him has not a particle of hunger for self-aggrandisement; it is wholly generated by devotion to the law of his God. In the narrowness and bigotry that characterise his later conduct as a reformer, some may suspect the action of that subtle self-will which creeps unawares into the conduct of some of the noblest men. Still the last thing that Ezra seeks, and the last thing that he cares for when it is thrust upon him, is the glory of earthly greatness.

Ezra's aim in leading the expedition may be gathered from the reflection of it in the royal edict, since that edict was doubtless drawn up with the express purpose

* Ezra vii. 27. † Ezra vii. 28.

of furthering the project of the favoured Jew. Ezra puts the beautifying of the temple in the front of his grateful words of praise to God. But the personal commission entrusted to Ezra goes much further. The decree significantly recognises the fact that he is to carry up to Jerusalem a copy of the Sacred Law. It refers to "the law of thy God which is in thine hand."* We shall hear more of this hereafter. Meanwhile it is important to see that the law, obedience to which Ezra is empowered to exact, is to be conveyed by him to Jerusalem. Thus he is both to introduce it to the notice of the people, and to see that it does not remain a dead letter among them. He is to teach it to those who do not know it.† At the same time these people are distinctly separated from others, who are expressly described as "all such as know the laws of thy God."‡ This plainly implies that both the Jerusalem Jews, and those west of the Euphrates generally, were not all of them ignorant of the Divine Torah. Some of them, at all events, knew the laws they were to be made to obey. Still they may not have possessed them in any written form. The plural term "laws" is here used, while the written compilation which Ezra carried up with him is described in the singular as "The Law." Ezra, then, having searched out The Law and tested it in his own experience, is now eager to take it up to Jerusalem, and get it executed among his fellow-countrymen at the religious metropolis as well as among the scattered Jews of the provincial districts. His great purpose is to make what he believes to be the will of God known, and to see that it is obeyed.

* Ezra vii. 14. † Ezra vii. 25.

‡ *Ibid.*

The very idea of a Torah implies a Divine will in religion. It presses upon our notice the often-forgotten fact that God has something to say to us about our conduct, that when we are serving Him it is not enough to be zealous, that we must also be obedient. Obedience is the keynote of Judaism. It is not less prominent in Christianity. The only difference is that Christians are freed from the shackles of a literal law in order that they may carry out "the law of liberty," by doing the will of God from the heart as loyal disciples of Jesus Christ, so that for us, as for the Jews, obedience is the most fundamental fact of religion. We can walk by faith in the freedom of sons; but that implies that we have "the obedience of faith." The ruling principle of our Lord's life is expressed in the words "I delight to do Thy will, O My God," and this must be the ruling principle in the life of every true Christian.

Equipped with a royal edict, provided with rich contributions, inspired with a great religious purpose, confident that the hand of his God was upon him, Ezra collected his volunteers, and proceeded to carry out his commission with all practicable speed. In his record of the journey, he first sets down a list of the families that accompanied him. It is interesting to notice names that had occurred in the earlier list of the followers of Zerubbabel, showing that some of the descendants of those who refused to go on the first expedition took part in the second. They remind us of Christiana and her children, who would not join the Pilgrim when he set out from the City of Destruction, but who subsequently followed in his footsteps.

But there was little at Jerusalem to attract a new expedition; for the glamour which had surrounded the

first return, with a son of David at its head, had faded in grievous disappointments; and the second series of pilgrims had to carry with them the torch with which to rekindle the flames of devotion.

Ezra states that when he had marshalled his forces he spent three days with them by a river called the "Ahava," apparently because it flowed by a town of that name. The exact site of the camp cannot be determined, although it could not have been far from Babylon, and the river must have been either one of the tributaries of the Euphrates or a canal cut through its alluvial plain. The only plausible conjecture of a definite site settles upon a place now known as *Hit*, in the neighbourhood of some bitumen springs; and the interest of this place may be found in the fact that here the usual caravan route leaves the fertile Valley of the Euphrates and plunges into the waterless desert. Even if Ezra decided to avoid the difficult desert track, and to take his heavy caravan round through Northern Syria by way of Aleppo and the Valley of the Orontes—an extended journey which would account for the three months spent on the road—it would still be natural for him to pause at the parting of the ways and review the gathered host. One result of this review was the startling discovery that there were no Levites in the whole company. We were struck with the fact that but a very small and disproportionate number of these officials accompanied the earlier pilgrimage of Zerubbabel, and we saw the probable explanation in the disappointment if not the disaffection of the Levites at their degradation by Ezekiel. The more rigid arrangement of Ezra's edition of The Law, which gave them a definite and permanent place in a second rank, below the priesthood, was not likely to encourage them to volunteer for

the new expedition. Nothing is more difficult than self-effacement even in the service of God.

There was a community of Levites at a place called Casiphia,* under the direction of a leader named Iddo. It would be interesting to think that this community was really a sort of Levitical college, a school of students of the Torah; but we have no data to go upon in forming an opinion. One thing is certain. We cannot suppose that the new edition of The Law had been drawn up in this community of the Levites, because Ezra had started with it in his hand as the charter of his great enterprise; nor, indeed, in any other Levitical college, because it was not at all according to the mind of the Levites.

After completing his company by the addition of the Levites, Ezra made a solemn religious preparation for his journey. Like the Israelites after the defeat at Gibeah in their retributive war with Benjamin; † like the penitent people at Mizpeh, in the days of Samuel, when they put away their idols; ‡ like Jehoshaphat and his subjects when rumours of a threatened invasion filled them with apprehension,§—Ezra and his followers fasted and humbled themselves before God in view of their hazardous undertaking. The fasting was a natural sign of the humiliation, and this prostration before God was at once a confession of sin and an admission of absolute dependence on His mercy. Thus the people reveal themselves as the "poor in spirit" to whom our Lord directs His first beatitude. They are those who

* The site of this town has not been identified. It could not have been far from Ahava.

† Judges xx. 26.

‡ 1 Sam. vii. 6.

§ 2 Chron. xx. 3.

humble themselves, and therefore those whom God will exalt.

We must not confound this state of self-humiliation before God with the totally different condition of abject fear which shrinks from danger in contemptible cowardice. The very opposite to that is the attitude of these humble pilgrims. Like the Puritan soldiers who became bold as lions before man in the day of battle, just because they had spent the night in fasting and tears and self-abasement before God, Ezra and his people rose from their penitential fast, calmly prepared to face all dangers in the invincible might of God. There seems to have been some enemy whom Ezra knew to be threatening his path, for when he got safely to the end of his journey he gave thanks for God's protection from this foe;* and, in any case, so wealthy a caravan as his was would provoke the cupidity of the roving hordes of Bedouin that infested the Syrian wastes. Ezra's first thought was to ask for an escort; but he tells us that he was ashamed to do so, as this would imply distrust in God.† Whatever we may think of his logic, we must be struck by his splendid faith, and the loyalty which would run a great risk rather than suffer what might seem like dishonour to his God. Here was one of God's heroes. We cannot but connect the preliminary fast with this courageous attitude of Ezra's. So in tales of chivalry we read how knights were braced by prayer and fast and vigil to enter the most terrible conflicts with talismans of victory. In an age of rushing activity it is hard to find the hidden springs of strength in their calm retreats. The glare of publicity starts us on the

* Ezra viii. 31. † Ezra viii. 22.

wrong track, by tempting us to advertise our own excellences, instead of abasing ourselves in the dust before God. Yet is it not now as true as ever that no boasted might of man can be in any way comparable to the Divine strength which takes possession of those who completely surrender their wills to God? Happy are they who have the grace to walk in the valley of humiliation, for this leads to the armoury of supernatural power!

CHAPTER XII.

FOREIGN MARRIAGES.

EZRA ix.

THE successful issue of Ezra's undertaking was speedily followed by a bitter disappointment on the part of its leader, the experience of which urged him to make a drastic reformation that rent many a happy home asunder and filled Jerusalem with the grief of broken hearts.

During the obscure period that followed the dedication of the temple—a period of which we have no historical remains—the rigorous exclusiveness which had marked the conduct of the returned exiles when they had rudely rejected the proposal of their Gentile neighbours to assist them in rebuilding the temple was abandoned, and freedom of intercourse went so far as to permit intermarriage with the descendants of the Canaanite aborigines and the heathen population of neighbouring nations. Ezra gives a list of tribal names closely resembling the lists preserved in the history of early ages, when the Hebrews first contemplated taking possession of the promised land;* but it cannot be imagined that the ancient tribes preserved their independent names and separate existence as late as the

* Ezra ix. 1.

time of the return—though the presence of the gypsies as a distinct people in England to-day shows that racial distinction may be kept up for ages in a mixed society. It is more probable that the list is literary, that the names are reminiscences of the tribes as they were known in ancient traditions. In addition to these old inhabitants of Canaan, there are Ammonites and Moabites from across the Jordan, Egyptians, and, lastly, most significantly separate from the Canaanite tribes, those strange folk, the Amorites, who are discovered by recent ethnological research to be of a totally different stock from that of the Canaanite tribes, probably allied to a light-coloured people that can be traced along the Libyan border, and possibly even of Aryan origin. From all these races the Jews had taken them wives. So wide was the gate flung open!

This freedom of intermarriage may be viewed as a sign of general laxity and indifference on the part of the citizens of Jerusalem, and so Ezra seems to have regarded it. But it would be a mistake to suppose that there was no serious purpose associated with it, by means of which grave and patriotic men attempted to justify the practice. It was a question whether the policy of exclusiveness had succeeded. The temple had been built, it is true; and a city had risen among the ruins of ancient Jerusalem. But poverty, oppression, hardship, and disappointment had settled down on the little Judæan community, which now found itself far worse off than the captives in Babylon. Feeble and isolated, the Jews were quite unable to resist the attacks of their jealous neighbours. Would it not be better to come to terms with them, and from enemies convert them into allies? Then the policy of exclusiveness involved

commercial ruin; and men who knew how their brethren in Chaldæa were enriching themselves by trade with the heathen, were galled by a yoke which held them back from foreign intercourse. It would seem to be advisable, on social as well as on political grounds, that a new and more liberal course should be pursued, if the wretched garrison was not to be starved out. Leading aristocratic families were foremost in contracting the foreign alliances. It is such as they who would profit most, as it is such as they who would be most tempted to consider worldly motives and to forgo the austerity of their fathers. There does not seem to have been any one recognised head of the community after Zerubbabel; the "princes" constituted a sort of informal oligarchy. Some of these princes had taken foreign wives. Priests and Levites had also followed the same course. It is a historical fact that the party of rigour is not generally the official party. In the days of our Lord the priests and rulers were mostly Sadducean, while the Pharisees were men of the people. The English Puritans were not of the Court party. But in the case before us the leaders of the people were divided. While we do not meet any priests among the purists, some of the princes disapproved of the laxity of their neighbours, and exposed it to Ezra.

Ezra was amazed, appalled. In the dramatic style which is quite natural to an Oriental, he rent both his tunic and his outer mantle, and he tore his hair and his long priestly beard. This expressed more than the grief of mourning which is shown by tearing one garment and cutting the hair. Like the high-priest when he ostentatiously rent his clothes at what he wished to be regarded as blasphemy in the words of Jesus, Ezra showed indignation and rage by his violent

action. It was a sign of his startled and horrified emotions; but no doubt it was also intended to produce an impression on the people who gathered in awe to watch the great ambassador, as he sat amazed and silent on the temple pavement through the long hours of the autumn afternoon.

The grounds of Ezra's grief and anger may be learnt from the remarkable prayer which he poured out when the stir occasioned by the preparation of the vesper ceremonies roused him, and when the ascending smoke of the evening sacrifice would naturally suggest to him an occasion for drawing near to God. Welling up, hot and passionate, his prayer is a revelation of the very heart of the scribe. Ezra shows us what true prayer is—that it is laying bare the heart and soul in the presence of God. The striking characteristic of this outburst of Ezra's is that it does not contain a single petition. There is no greater mistake in regard to prayer than the notion that it is nothing more than the begging of specific favours from the bounty of the Almighty. That is but a shallow kind of prayer at best. In the deepest and most real prayer the soul is too near to God to ask for any definite thing; it is just unbosoming itself to the Great Confidant, just telling out its agony to the Father who can understand everything and receive the whole burden of the anguished spirit.

Considering this prayer more in detail, we may notice, in the first place, that Ezra comes out as a true priest, not indeed officiating at the altar with ceremonial sacrifices, but identifying himself with the people he represents, so that he takes to his own breast the shame of what he regards as the sin of his people. Prostrate with self-humiliation, he cries, "O

my God, I am ashamed and blush to lift up my face to Thee, my God," * and he speaks of the sins which have just been made known to him as though he had a share in them, calling them "*our* iniquities" and "*our* trespass." † Have we not here a glimpse into that mystery of vicarious sin-bearing which is consummated in the great intercession and sacrifice of our Lord? Though himself a sinful man, and therefore at heart sharing the guilt of his people by personal participation in it, as the holy Jesus could not do, still in regard to the particular offence which he is now deploring, Ezra is as innocent as an unfallen angel. Yet he blushes for shame, and lies prostrate with confusion of face. He is such a true patriot that he completely identifies himself with his people. But in proportion as such an identification is felt, there must be an involuntary sense of the sharing of guilt. It is vain to call it an illusion of the imagination. Before the bar of strict justice Ezra was as innocent of this one sin, as before the same bar Christ was innocent of all sin. God could not really disapprove of him for it, any more than He could look with disfavour on the great Sin-bearer. But subjectively, in his own experience, Ezra did not feel less poignant pangs of remorse than he would have felt if he had been himself personally guilty. This perfect sympathy of true priesthood is rarely experienced; but since Christians are called to be priests, to make intercession, and to bear one another's burdens, something approaching it must be shared by all the followers of Christ; they who would go forth as saviours of their brethren must feel it acutely. The sin-bearing sacrifice

* Ezra ix. 6. † *Ibid.*

of Christ stands alone in its perfect efficacy, and many mysteries crowd about it that cannot be explained by any human analogies. Still here and there we come across faint likenesses in the higher experiences of the better men, enough to suggest that our Lord's passion was not a prodigy, that it was really in harmony with the laws by which God governs the moral universe.

In thus confessing the sin of the people before God, but in language which the people who shared with him a reverence for The Law could hear, no doubt Ezra hoped to move them also to share in his feelings of shame and abhorrence for the practices he was deploring. He came dangerously near to the fatal mistake of preaching through a prayer, by "praying at" the congregation. He was evidently too deeply moved to be guilty of an insincerity, a piece of profanity, at which every devout soul must revolt. Nevertheless the very exercise of public prayer—prayer uttered audibly, and conducted by the leader of a congregation —means that this is to be an inducement for the people to join in the worship. The officiating minister is not merely to pray before the congregation, while the people kneel as silent auditors. His prayer is designed to guide and help their prayers, so that there may be "common prayer" throughout the whole assembly. In this way it may be possible for him to influence men and women by praying with them, as he can never do by directly preaching to them. The essential point is that the prayer must first of all be real on the part of the leader—that he must be truly addressing God, and then that his intention with regard to the people must be not to exhort them through his prayer, but simply to induce them to join him in it.

Let us now inquire what was the nature of the sin

which so grievously distressed Ezra, and which he regarded as so heavy a slur on the character of his people in the sight of God. On the surface of it, there was just a question of policy. Some have argued that the party of rigour was mistaken, that its course was suicidal, that the only way of preserving the little colony was by means of well-adjusted alliances with its neighbours—a low view of the question which Ezra would not have glanced at for a moment, because with his supreme faith in God no consideration of worldly expediency or political diplomacy could be allowed to deflect him from the path indicated, as he thought, by the Divine will. But a higher line of opposition has been taken. It has been said that Ezra was illiberal, uncharitable, culpably narrow, and heartlessly harsh. That the man who could pour forth such a prayer as this, every sentence of which throbs with emotion, every word of which tingles with intense feeling—that this man was heartless cannot be believed. Still it may be urged that Ezra took a very different view from that suggested by the genial outlook across the nations which we meet in Isaiah. The lovely idyll of Ruth defends the course he condemned so unsparingly. The Book of Jonah was written directly in rebuke of one form of Jewish exclusiveness. Ezra was going even further than the Book of Deuteronomy, which had allowed marriages with the heathen,* and had laid down definite marriage laws in regard to foreign connections.† It cannot be maintained that all the races named by Ezra were excluded. Could it be just to condemn the Jews for not having followed the later and more exacting edition of The Law, which Ezra had

* Deut. xxi. 13. † Deut. xxiii. 1-8.

only just brought up with him, and which had not been known by the offenders?

In trying to answer these questions, we must start from one clear fact. Ezra is not merely guided by a certain view of policy. He may be mistaken, but he is deeply conscientious, his motive is intensely religious. Whether rightly or wrongly, he is quite persuaded that the social condition at which he is so grievously shocked is directly opposed to the known will of God. "We have forsaken Thy commandments," he exclaims. But what commandments, we may ask, seeing that the people of Jerusalem did not possess a law that went so far as Ezra was requiring of them? His own language here comes in most appositely. Ezra does not appeal to Deuteronomy, though he may have had a passage from that book in mind,* neither does he produce the Law Book which he has brought up with him from Babylon and to which reference is made in our version of the decree of Artaxerxes;† but he turns to the prophets, not with reference to any of their specific utterances, but in the most general way, implying that his view is derived from the broad stream of prophecy in its whole course and character. In his prayer he describes the broken commandments as "those which Thou hast commanded by Thy servants the prophets." This is the more remarkable because the prophets did not favour the scrupulous observance of external rules, but dwelt on great principles of righteousness. Some of them took the liberal side, and expressed decidedly cosmopolitan ideas in regard to foreign nations, as Ezra must have been aware. He may have mentally anticipated the excuses which would be urged in

* Deut. vii. 3. † Ezra vii. 14.

reliance on isolated utterances of this character. Still, on a survey of the whole course of prophecy, he is persuaded that it is opposed to the practices which he condemns. He throws his conclusion into a definite sentence, after the manner of a verbal quotation,* but this is only in accordance with the vivid, dramatic style of Semitic literature, and what he really means is that the spirit of his national prophecy and the principles laid down by the recognised prophets support him in the position which he has taken up. These prophets fought against all corrupt practices, and in particular they waged ceaseless war with the introduction of heathenish manners to the religious and social life of Israel. It is here that Ezra finds them to be powerful allies in his stern reformation. They furnish him, so to speak, with his major premiss, and that is indisputable. His weak place is in his minor premiss, viz., in the notion that intermarriage with Gentile neighbours necessarily involves the introduction of corrupt heathenish habits. This he quietly assumes. But there is much to be said for his position, especially when we note that he is not now concerned with the Samaritans, with whom the temple-builders came into contact and who accepted some measure of the Jewish faith, but in some cases with known idolaters—the Egyptians for instance. The complex social and moral problems which surround the quarrel on which Ezra here embarks will come before us more fully as we proceed. At present it may suffice for us to see that Ezra rests his action on his conception of the main characteristics of the teaching of the prophets.

Further, his reading of history comes to his aid.

* Ezra ix. 11.

He perceives that it was the adoption of heathenish practices that necessitated the severe chastisement of the captivity. God had only spared a small remnant of the guilty people. But He had been very gracious to that remnant, giving them "a nail in His holy place"; * *i.e.*, a fixture in the restored sanctuary, though as yet, as it were, but at one small point, because so few had returned to enjoy the privileges of the sacred temple worship. Now even this nail might be drawn. Will the escaped remnant be so foolish as to imitate the sins of their forefathers, and risk the slight hold which they have as yet obtained in the renewed centre of Divine favour? So to repudiate the lessons of the captivity, which should have been branded irrevocably by the hot irons of its cruel hardships, what was this but a sign of the most desperate depravity? Ezra could see no hope even of a remnant escaping from the wrath which would consume the people who were guilty of such wilful, such open-eyed apostasy.

In the concluding sentences of his prayer Ezra appeals to the righteousness of God, who had permitted the remnant to escape at the time of the Babylonian Captivity, saying, "O Lord, the God of Israel, Thou art righteous; for we are left a remnant that is escaped, as it is this day." † Some have supposed that God's righteousness here stands for His goodness, and that Ezra really means the mercy which spared the remnant. But this interpretation is contrary to usage, and quite opposed to the spirit of the prayer. Ezra has referred to the mercy of God earlier, but in his final sentences he has another thought in mind. The prayer ends in gloom

* Ezra ix. 8. † Ezra ix. 15.

and despondency—"behold, we are before Thee in our guiltiness; for none can stand before Thee because of this."* The righteousness of God, then, is seen in the fact that *only* a remnant was spared. Ezra does not plead for the pardon of the guilty people, as Moses did in his famous prayer of intercession.† As yet they are not conscious of their sin. To forgive them before they have owned their guilt would be immoral. The first condition of pardon is confession. "*If we confess* our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." ‡ Then, indeed, the very righteousness of God favours the pardon of the sinner. But till this state of contrition is reached, not only can there be no thought of forgiveness, but the sternest, darkest thoughts of sin are most right and fitting. Ezra is far too much in earnest simply to wish to help his people to escape from the consequences of their conduct. This would not be salvation. It would be moral shipwreck. The great need is to be saved from the evil conduct itself. It is to this end that the very passion of his soul is directed. Here we perceive the spirit of the true reformer. But the evangelist cannot afford to dispense with something of the same spirit, although he can add the gracious encouragements of a gospel; for the only true gospel promises deliverance from sin itself in the first instance as from the greatest of all evils, and deliverance from no other evil except on condition of freedom from this.

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* Ezra ix. 15. † Exod. xxxii. 31, 32. ‡ 1 John i. 9.

CHAPTER XIII.

THE HOME SACRIFICED TO THE CHURCH.

EZRA x.

EZRA'S narrative, written in the first person, ceases with his prayer, the conclusion of which brings us to the end of the ninth chapter of our Book of Ezra; at the tenth chapter the chronicler resumes his story, describing, however, the events which immediately follow. His writing is here as graphic as Ezra's, and if it is not taken from notes left by the scribe, at all events it would seem to be drawn from the report of another eye-witness; for it describes most remarkable scenes with a vividness that brings them before the mind's eye, so that the reader cannot study them even at this late day without a pang of sympathy.

Ezra's prayer and confession, his grievous weeping and prostrate humiliation before God, deeply affected the spectators; and as the news spread through the city, a very great congregation of men, women, and children assembled together to gaze at the strange spectacle. They could not gaze unmoved. Deep emotion is contagious. The man who is himself profoundly convinced and intensely concerned with his religious ideas will certainly win disciples. Where the soundest arguments have failed to persuade, a single note of sincere faith often strikes home. It is the passion of the orator that

rouses the multitude, and even where there is no oratory the passion of true feeling pleads with irresistible eloquence. Ezra had not to speak a word to the people. What he was, what he felt, his agony of shame, his agony of prayer—all this melted them to tears, and a cry of lamentation went up from the gathered multitudes in the temple courts. Their grief was more than a sentimental reflection of the scribe's distress, for the Jews could see plainly that it was for them and for their miserable condition that this ambassador from the Persian court was mourning so piteously. His sorrow was wholly vicarious. By no calamity or offence of his own, but simply by what he regarded as their wretched fall, Ezra was now plunged into heart-broken agony. Such a result of their conduct could not but excite the keenest self-reproaches in the breasts of all who in any degree shared his view of the situation. Then the only path of amendment visible before them was one that involved the violent rupture of home ties; the cruel severance of husband and wife, of parent and child; the complete sacrifice of human love on what appeared to be the altar of duty to God. It was indeed a bitter hour for the Jews who felt themselves to be offenders, and for their innocent wives and children who would be involved in any attempted reformation.

The confusion was arrested by the voice of one man, a layman named Shecaniah the son of Jehiel, who came to the assistance of Ezra as a volunteer spokesman of the people. This man entirely surrendered to Ezra's view, making a frank and unreserved confession of his own and the people's sin. So far then Ezra has won his point. He has begun to gain assent from among the offenders. Shecaniah adds to his confession a sentence of some ambiguity, saying, "Yet now there is

hope for Israel concerning this thing."* This might be thought to mean that God was merciful, and that there was hope in the penitent attitude of the congregation that He would take pity on the people and not deal hardly with them. But the similarity of the phraseology to the words of the last verse of the previous chapter, where the expression "because of this"† plainly points to the offence as the one thing in view, shows that the allusion here is to that offence, and not to the more recent signs of penitence. Shecaniah means, then, that there is hope concerning this matter of the foreign marriages—viz., that they may be rooted out of Israel. The hope is for a reformation, not for any condoning of the offence. It means despair to the unhappy wives, the end of all home peace and joy in many a household—a lurid hope surely, and hardly worthy of the name except on the lips of a fanatic. Shecaniah now proceeds to make a definite proposal. He would have the people enter into a solemn covenant with God. They are not only to undergo a great domestic reformation, but they are to take a vow in the sight of God that they will carry it through. Shecaniah shows the unreflecting zeal of a raw convert; an officious person, a meddler, he is too bold and forward for one whose place is the penitent's bench. The covenant is to pledge the people to divorce their foreign wives. Yet the unfeeling man will not soften his proposal by any euphemism, nor will he hide its more odious features. He deliberately adds that the children should be sent away with their mothers. The nests are to be cleared of the whole brood.

Ezra had not ventured to draw out such a direful

* Ezra x. 2. † Ezra ix. 15.

programme. But Shecaniah says that this is "according to the counsel of my lord," * using terms of unwonted obsequiousness—unless, as seems less likely, the phrase is meant to apply to God, *i.e.*, to be read, "According to the counsel of *The Lord.*" Shecaniah evidently gathered the unexpressed opinion of Ezra from the language of his prayer and from his general attitude. This was the only way out of the difficulty, the logical conclusion from what was now admitted. Ezra saw it clearly enough, but it wanted a man of coarser fibre to say it. Shecaniah goes further, and claims the concurrence of all who "tremble at the words of the God of Israel." These people have been mentioned before as forming the nucleus of the congregation that gathered about Ezra.† Then this outspoken man distinctly claims the authority of The Law for his proposition. Ezra had based his view of the heathen marriages on the general character of the teaching of the prophets; Shecaniah now appeals to The Law as the authority for his scheme of wholesale divorce. This is a huge assumption of what has never been demonstrated. But such people as Shecaniah do not wait for niceties of proof before making their sweeping proposals.

The bold adviser followed up his suggestion by rallying Ezra and calling upon him to "be of good courage," seeing that he would have supporters in the great reformation. Falling in with the proposed scheme, Ezra there and then extracted an oath from the people —both clergy and laity—that they would execute it. This was a general resolution. Some time was required and many difficulties had to be faced before it could

* Ezra x. 3. † Ezra ix. 4.

be carried into practice, and meanwhile Ezra withdrew into retirement, still fasting and mourning.

We must now allow for an interval of some months. The chronological arrangement seems to have been as follows. Ezra and his company left Babylon in the spring, as Zerubbabel had done before him—at the same season as that of the great exodus from Egypt under Moses. Each of these three great expeditions began with the opening of the natural year, in scenes of bright beauty and hopefulness. Occupying four months on his journey, Ezra reached Jerusalem in the heat of July. It could not have been very long after his arrival that the news of the foreign marriages was brought to him by the princes, because if he had spent any considerable time in Jerusalem first he must have found out the state of affairs for himself. But now we are transported to the month of December for the meeting of the people when the covenant of divorce is to be put in force. Possibly some of the powerful leaders had opposed the summoning of such a gathering, and their hindrance may have delayed it; or it may have taken Ezra and his counsellors some time to mature their plans. Long brooding over the question could not have lessened the scribe's estimate of its gravity. But the suggestion of all kinds of difficulties and the clear perception of the terrible results which must flow from the contemplated reformation did not touch his opinion of what was right, or his decision, once reached, that there must be a clearing away of the foreign elements, root and branch, although they had entwined their tendrils about the deepest affections of the people. The seclusion and mourning of Ezra is recorded in Ezra x. 6. The next verse carries us on to the preparation for the dreadful assembly, which, as we must conclude, really

took place some months later. The summons was backed up by threats of confiscation and excommunication. To this extent the great powers entrusted to Ezra by the king of Persia were employed. It looks as if the order was the issue of a conflict of counsels in which that of Ezra was victorious, for it was exceedingly peremptory in tone and it only gave three days' notice. The people came, as they were bound to do, for the authority of the supreme government was behind the summons; but they resented the haste with which they had been called together, and they pleaded the inconvenience of the season for an open-air meeting. They met in the midst of the winter rains; cold and wet they crouched in the temple courts, the picture of wretchedness. In a hot, dry country so little provision is made for inclement weather, that when it comes the people suffer from it most acutely, so that it means much more distress to them than to the inhabitants of a chill and rainy climate. Still it may seem strange that, with so terrible a question as the complete break-up of their homes presented to them, the Jews should have taken much account of the mere weather even at its worst. History, however, does not shape itself according to proportionate proprieties, but after the course of very human facts. We are often unduly influenced by present circumstances, so that what is small in itself, and in comparison with the supreme interests of life, may become for the moment of the most pressing importance, just because it is present and making itself felt as the nearest fact. Moreover, there is a sort of magnetic connection between the external character of things and the most intangible of internal experiences. The "November gloom" is more than a meteorological fact; it has its psychological aspect. After all, are we

not citizens of the great physical universe? and is it not therefore reasonable that the various phases of nature should affect us in some degree, so that the common topic of conversation, "the weather," may really be of more serious concern than we suspect? Be that as it may, it is clear that while these Jews, who usually enjoyed brilliant sunshine and the fair blue Syrian sky, were shivering in the chill December rains, wet and miserable, they were quite unable to discuss a great social question, or to brace themselves up for an act of supreme renunciation. It was a season of depression, and the people felt limp and heartless, as people often do feel at such a season. They pleaded for delay. Not only was the weather a great hindrance to calm deliberation, but, as they said, the proposed reformation was of a widespread character. It must be an affair of some time. Let it be regularly organised. Let it be conducted only before appointed courts in the several cities. This was reasonable enough, and accordingly it was decided to adopt the suggestion. It is easy to be a reformer in theory; but they who have faced a great abuse in practice know how difficult it is to uproot it. This is especially true of all attempts to affect the social order. Wild ideas are floated without an effort. But the execution of these ideas means far more toil and battle, and involves a much greater tumult in the world, than the airy dreamers who start them so confidently and who are so surprised at the slowness of dull people to accept them ever imagine.

Not only was there a successful plea for delay. There was also direct opposition to Ezra's stern proposal —although this did not prove to be successful. The indication of opposition is obscured by the imperfect rendering of the Authorised Version. Turning to the

more correct translation in the Revised Version we read, "Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this matter: and Meshullam and Shabbethai the Levite helped them."* Here was a little knot of champions of the poor threatened wives, defenders of the peaceful homes so soon to be smitten by the ruthless axe of the reformer, men who believed in the sanctity of domestic life as not less real than the sanctity of ecclesiastical arrangements, men perhaps to whom love was as Divine as law, nay, was law, wherever it was pure and true.

This opposition was borne down; the courts sat; the divorces were granted; wives were torn from their husbands and sent back to their indignant parents; and children were orphaned. Priests, Levites, and other temple officers did not escape the domestic reformation; the common people were not beneath its searching scrutiny; everywhere the pruning knife lopped off the alien branches from the vine of Israel. After giving a list of families involved, the chronicler concludes with the bare remark that men put away wives *with children* as well as those who had no children.† It is baldly stated. What did it mean? The agony of separation, the lifelong division of the family, the wife worse than widowed, the children driven from the shelter of the home, the husband sitting desolate in his silent house —over all this the chronicler draws a veil; but our imaginations can picture such scenes as might furnish materials for the most pathetic tragedies.

In order to mitigate the misery of this social revolution, attention has been called to the freedom of divorce which was allowed among the Jews and to the inferior

* Ezra x. 15. † Ezra x. 44.

status assigned to women in the East. The wife, it is said, was always prepared to receive a bill of divorce whenever her husband found occasion to dismiss her: she would have a right to claim back her dowry; and she would return to her father's house without the slightest slur upon her character. All this may be true enough; and yet human nature is the same all the world over, and where there is the strong mutual affection of true wedded love, whether in the England of our Christian era or in the Palestine of the olden times, to sever the tie of union must mean the agony of torn hearts, the despair of blighted lives. And was this necessary? Even if it was not according to the ordinance of their religion for Jews to contract marriages with foreigners, having contracted such marriages and having seen children grow up about them, was it not a worse evil for them to break the bonds by violence and scatter the families? Is not the marriage law itself holy? Nay, has it not a prior right over against Levitical institutions or prophetic ordinances, seeing that it may be traced back to the sweet sanctities of Eden? What if the stern reformer had fallen into a dreadful blunder? Might it not be that this new Hildebrand and his fanatical followers were even guilty of a huge crime in their quixotic attempt to purge the Church by wrecking the home?

Assuredly from our point of view and with our Christian light no such conduct as theirs could be condoned. It was utterly undiscriminating, riding roughshod over the tenderest claims. Gentile wives such as Ruth the Moabitess might have adopted the faith of their husbands—doubtless in many cases they had done so—yet the sweeping, pitiless mandate of separation applied to them as surely as if they had been

heathen sorceresses. On the other hand, we must use some historical imagination in estimating these sorrowful scenes. The great idea of Ezra was to preserve a separate people. He held that this was essential to the maintenance of pure religion and morals in the midst of the pagan abominations which surrounded the little colony. Church separation seemed to be bound up with race separation. This Ezra believed to be after the mind of the prophets, and therefore a truth of Divine inspiration. Under all the circumstances it is not easy to say that his main contention was wrong, that Israel could have been preserved as a Church if it had ceased to keep itself separate as a race, or that without Church exclusiveness religious purity could have been maintained.

We are not called upon to face any such terrible problem, although St. Paul's warning against Christians becoming "unequally yoked with unbelievers" * reminds us that the worst ill-assortment in marriage should not be thought of as only concerned with diversity of rank, wealth, or culture; that they are most ill-matched who have not common interests in the deepest concerns of the soul. Then, too, it needs to be remembered in these days, when ease and comfort are unduly prized, that there are occasions on which even the peace and love of the home must be sacrificed to the supreme claims of God. Our Lord ominously warned His disciples that He would send a sword to sever the closest domestic ties—"to set a man at variance against his father, and the daughter against her mother," etc.,† and He added, "He that loveth father or mother more than Me is not worthy of Me."‡ In

* 2 Cor. vi. 14. † Matt. x. 35. ‡ Matt. x. 37

times of early Christian persecution it was necessary to choose between the cross of Christ and the nearest domestic claims, and then faithful martyrs accepted the cross even at the cost of the dear love of home and all its priceless jewels, as, for instance, in the familiar story of Perpetua and Felicitas. The same choice had to be made again under Catholic persecution among the Huguenots, as we are reminded by Millais' well-known picture, and even in a quasi-protestant persecution in the case of Sir Thomas More. It faces the convert from Hindooism in India to-day. Therefore whatever opinion we may form of the particular action of Ezra, we should do well to ponder gravely over the grand principle on which it was based. God must have the first place in the hearts and lives of His people, even though in some cases this may involve the shipwreck of the dearest earthly affections.

CHAPTER XIV.

THE COST OF AN IDEALIST'S SUCCESS.

Ezra iv. 6-23.

THE fourth chapter of the Book of Ezra contains an account of a correspondence between the Samaritan colonists and two kings of Persia, which follows sharply on the first mention of the intrigues of "the enemies of Judah and Benjamin" at the Persian court in the later days of Cyrus, and which precedes the description of the fortunes of the Jews in the reign of Darius. If this has its right chronological position in the narrative, it must relate to the interval during which the temple-building was in abeyance. In that case the two kings of Persia would be Cambyses, the son and successor of Cyrus, and Pseudo-Bardes. But the names in the text are Ahasuerus (*Ahashverosh*) and Artaxerxes (*Artahshashta*). It has been suggested that these are second names for the predecessors of Darius. Undoubtedly it was customary for Persian monarchs to have more than one name. But elsewhere in the Biblical narratives these two names are invariably applied to the successors of Darius—the first standing for the well-known Xerxes and the second for Artaxerxes Longimanus. The presumption therefore is that the same kings are designated by them here. Moreover, when we examine the account of the correspondence

with the Persian court, we find that this agrees best with the later period. The opening verses of the fourth chapter of Ezra deal with the building of the temple; the last verse of that chapter and the succeeding narrative of the fifth chapter resume the same topic. But the correspondence relates to the building of *the walls of the city*. There is not a word about any such work in the context. Then in the letter addressed to Artaxerxes the writers describe the builders of the walls as "the Jews *which came up from thee*." * This description would not fit Zerubbabel and his followers, who migrated under Cyrus. But it would apply to those who accompanied Ezra to Jerusalem in the reign of Artaxerxes. Lastly, the reign of Pseudo-Bardes is too brief for all that would have to be crowded into it. It only occupied seven months. Yet a letter is sent up from the enemies of the Jews; inquiry is made into the history of Jerusalem by Persian officials at the court; a reply based on this inquiry is transmitted to Palestine; in consequence of this reply an expedition is organised which effectually stops the works at Jerusalem, but only after the exercise of force on the spot. It is nearly impossible for all this to have happened in so short a time as seven months. All the indications therefore concur to assign the correspondence to the later period.

The chronicler must have inserted this section out of its order for some reason of his own. Probably he desired to accentuate the impression of the malignant and persistent enmity of the colonists, and with this end in view described the later acts of antagonism directly after mentioning the first outbreak of opposition. It

* Ezra iv. 12.

is just possible that he perceived the unfavourable character of his picture of the Jews in their curt refusal of assistance from their neighbours, and that he desired to balance this by an accumulation of weighty indictments against the people whom the Jews had treated so ungraciously.

In his account of the correspondence with the Persian court the chronicler seems to have taken note of three separate letters from the unfriendly colonists. First, he tells us that in the beginning of the reign of Ahasuerus they wrote an accusation against the Jews.* This was before the mission of Ezra; therefore it was a continuance of the old opposition that had been seen in the intrigues that preceded the reign of Darius; it shows that after the death of that friendly monarch the slumbering fires broke out afresh. Next, he names certain men who wrote to Artaxerxes, and he adds that their letter was translated and written in the Aramaic language—the language which was the common medium of intercourse in trade and official affairs among the mixed races inhabiting Syria and all the regions west of the Euphrates.† The reference to this language probably arises from the fact that the chronicler had seen a copy of the translation. He does not tell us anything either of the nationality of the writers or of the subject of their letter. It has been suggested that they were Jews in Jerusalem who wrote to plead their cause with the Persian king. The fact that two of them bore Persian names—viz., Bishlam and Mithredath—does not present a serious difficulty to this view, as we know that some Jews received such names, Zerubbabel, for example, being named Sheshbazzar. But as

* Ezra iv 5. † Ezra iv. 7.

the previous passage refers to an accusation against the Jews, and as the following sentences give an account of a letter also written by the inimical colonists, it is scarcely likely that the intermediate colourless verse which mentions the letter of Bishlam and his companions is of a different character. We should expect some more explicit statement if that were the case Moreover, it is most improbable that the passage which follows would begin abruptly without an adversative conjunction—as is the case—if it proceeded to describe a letter provoked by opposition to another letter just mentioned. Therefore we must regard Bishlam and his companions as enemies of the Jews. Now some who have accepted this view have maintained that the letter of Bishlam and his friends is no other than the letter ascribed to Rehum and Shimshai in the following verses. It is stated that the former letter was in the Aramaic language, and the letter which is ascribed to the two great officials is in that language. But the distinct statement that each group of men wrote a letter seems to imply that there were two letters written in the reign of Artaxerxes, or three in all.

The third letter is the only one that the chronicler has preserved. He gives it in the Aramaic language, and from Ezra iv. 8, where this is introduced, to vi. 18, his narrative proceeds in that language, probably because he found his materials in some Aramaic document.

Some have assigned this letter to the period of the reign of Artaxerxes prior to the mission of Ezra. But there are two reasons for thinking it must have been written after that mission. The first has been already referred to—viz., that the complaint about "the Jews which came up from thee" points to some large migra-

tion during the reign of Artaxerxes, which must be Ezra's expedition. The second reason arises from a comparison of the results of the correspondence with the description of Jerusalem in the opening of the Book of Nehemiah. The violence of the Samaritans recorded in Ezra iv. 23 will account for the deplorable state of Jerusalem mentioned in Nehemiah i. 3, the effects of the invasion referred to in the former passage agreeing well with the condition of the dismantled city reported to Nehemiah. But in the history of Ezra's expedition no reference is made to any such miserable state of affairs. Thus the correspondence must be assigned to the time between the close of "Ezra" and the beginning of "Nehemiah."

It is to Ezra's company, then, that the correspondence with Artaxerxes refers. There were two parties in Jerusalem, and the opposition was against the active reforming party, which now had the upper hand in the city. Immediately we consider this, the cause of the continuance and increase of the antagonism of the colonists becomes apparent. Ezra's harsh reformation in the expulsion of foreign wives must have struck the divorced women as a cruel and insulting outrage. Driven back to their paternal homes with their burning wrongs, these poor women must have roused the utmost indignation among their people. Thus the reformer had stirred up a hornets' nest. The legislator who ventures to interfere with the sacred privacy of domestic life excites the deepest passions, and a wise man will think twice before he meddles in so dangerous a business. Only the most imperative requirements of religion and righteousness can justify such a course, and even when it is justified nobody can foresee how far the trouble it brings may spread.

The letter which the chronicler transcribes seems to have been the most important of the three. It was written by two great Persian officials. In our English versions the first of these is called "the chancellor," and the second "the scribe." "The chancellor" was probably the governor of a large district, of which Palestine was but a provincial section; and "the scribe" his secretary. Accordingly it is apparent that the persistent enmity of the colonists, their misrepresentations, and perhaps their bribes, had resulted in instigating opposition to the Jews in very high places. The action of the Jews themselves may have excited suspicion in the mind of the Persian Satrap, for it would seem from his letter that they had just commenced to fortify their city. The names of the various peoples who are associated with these two great men in the title of the letter also show how far the opposition to the Jews had spread. They are given as the peoples whom Osnappar (*Esar-bani-pal*) had brought over and set in the city of Samaria, "*and in the rest of the country beyond the river.*"* That is to say, the settlers in the vast district west of the Euphrates are included. Here were *Apharsathchites*—who cannot be the Persians, as some have thought, because no Assyrian king ever seems to have penetrated to Persia, but may be the Parætaceni of Herodotus,† a Median people; *Tarpelites*—probably the people named among the Hebrews after Tubal;‡ *Apharsites*—also wrongly identified by some with the Persians, but probably another Median people; *Archevites*, from the ancient Erech (*Uruk*); § *Babylonians*, not only from the city of Babylon, but also from its neigh-

* Ezra iv. 10.
† Herodotus, i. 101.
‡ Gen. x. 2.
§ Gen. x. 10.

bourhood; *Shushanchites*, from Shusan (*Susa*), the capital of Susiana; *Dehaites*—possibly the Dai of Herodotus,* because, though these were Persians, they were nomads who may have wandered far; *Elamites*, from the country of which Susa was capital. A terrific array! The very names would be imposing. All these people were now united in a common bond of enmity to the Jews of Jerusalem. Anticipating the fate of the Christians in the Roman Empire, though on very different grounds, the Jews seem to have been regarded by the peoples of Western Asia with positive antipathy as enemies of the human race. Their anti-social conduct had alienated all who knew them. But the letter of indictment brought a false charge against them. The opponents of the Jews could not formulate any charge out of their real grievances sufficiently grave to secure an adverse verdict from the supreme authority. They therefore trumped up an accusation of treason. It was untrue, for the Jews at Jerusalem had always been the most peaceable and loyal subjects of the Great King. The search which was made into the previous history of the city could only have brought to light any evidence of a spirit of independence as far back as the time of the Babylonian invasions. Still this was enough to supplement the calumnies of the irritated opponents which the Satrap and his secretary had been persuaded to echo with all the authority of their high position. Moreover, Egypt was now in revolt, and the king may have been persuaded to suspect the Jews of sympathy with the rebels. So Jerusalem was condemned as a "bad city"; the Persian officials went up and forcibly stopped the building of the walls,

* Herodotus, i. 125.

and the Jews were reduced to a condition of helpless misery.

This was the issue of Ezra's reformation. Can we call it a success? The answer to such a question will depend on what kind of success we may be looking for. Politically, socially, regarded from the standpoint of material profit and loss, there was nothing but the most dismal failure. But Ezra was not a statesman; he did not aim at national greatness, nor did he aim even at social amelioration. In our own day, when social improvements are regarded by many as the chief ends of government and philanthropy, it is difficult to sympathise with conduct which ran counter to the home comforts and commercial prosperity of the people. A policy which deliberately wrecked these obviously attractive objects of life in pursuit of entirely different aims is so completely remote from modern habits of thought and conduct that we have to make a considerable effort of imagination if we would understand the man who promoted it. How are we to picture him?

Ezra was an idealist. Now the success of an idealist is not to be sought for in material prosperity. He lives for his idea. If this idea triumphs he is satisfied, because he has attained the one kind of success he aimed at. He is not rich; but he never sowed the seed of wealth. He may never be honoured: he has determined to set himself against the current of popular fashion; how then can he expect popular favour? Possibly he may meet with misapprehension, contempt, hatred, death. The greatest Idealist the world ever saw was excommunicated as a heretic; insulted by His opponents, and deserted by most of His friends; tortured and crucified. The best of His disciples, those who had caught the enthusiasm of His idea, were

treated as the offscouring of the earth. Yet we now recognise that the grandest victory ever achieved was won at Calvary; and we now regard the travels of St. Paul, through stoning and scourging, through Jewish hatred and Christian jealousy, on to the block, as nothing less than a magnificent triumphant march. The idealist succeeds when his idea is established.

Judged by this standard—the only fair standard—Ezra's work cannot be pronounced a failure. On the contrary, he accomplished just what he aimed at. He established the separateness of the Jews. Among ourselves, more than two thousand years after his time, his great idea is still the most marked feature of his people. All along the ages it has provoked jealousy and suspicion; and often it has been met by cruel persecution. The separate people have been treated as only too separate from the rest of mankind. Thus the history of the Jews has become one long tragedy. It is infinitely sad. Yet it is incomparably more noble than the hollow comedy of existence to which the absence of all aims apart from personal pleasure reduces the story of those people who have sunk so low that they have no ideas. Moreover, with Ezra the racial idea was really subordinate to the religious idea. To secure the worship of God, free from all contamination—this was his ultimate purpose. In accomplishing it he must have a devoted people also free from contamination, a priesthood still more separate and consecrated, and a ritual carefully guarded and protected from defilement. Hence arose his great work in publishing the authoritative codified scriptures of the Jews. To a Christian all this has its defects—formalism, externalism, needless narrowness. Yet it succeeded in saving the religion of the Jews, and in transmitting that religion to future

ages as a precious casket containing the seed of the great spiritual faith for which the world was waiting. There is something of the schoolmaster in Ezra; but he is like the law he loved so devoutly—a schoolmaster who brings us to Christ. He was needed both for his times and also in order to lay the foundation of coming ages. Who shall say that such a man was not sent of God? How can we deny to his unique work the inspiration of the Holy Spirit? The harshness of its outward features must not blind us to the sublimity of its inner thought or the beneficence of its ultimate purpose.

CHAPTER XV.

NEHEMIAH THE PATRIOT.

NEHEMIAH i. 1-3.

THE Book of Nehemiah is the last part of the chronicler's narrative. Although it was not originally a separate work, we can easily see why the editor, who broke up the original volume into distinct books, divided it just where he did. An interval of twelve or thirteen years comes between Ezra's reformation and the events recorded in the opening of "Nehemiah." Still a much longer period was passed over in silence in the middle of "Ezra." * A more important reason for the division of the narrative may be found in the introduction of a new character. The book which now bears his name is largely devoted to the actions of Nehemiah; and it commences with an autobiographical narrative, which occupies the first six chapters and part of the seventh.

Nehemiah plunges suddenly into his story, without giving us any hints of his previous history. His father, Hacaliah, is only a name to us. It was necessary to state this name in order to distinguish the writer from other men named Nehemiah.† There is

* At Ezra vii. 1.

† *E.g.*, the Nehemiah of Ezra ii. 2, who is certainly another person.

no reason to think that his privileged position at court indicates high family connections. The conjecture of Ewald that he owed his important and lucrative office to his personal beauty and youthful attractions is enough to account for it. His appointment to the office formerly held by Zerubbabel is no proof that he belonged to the Jewish royal family. At the despotic Persian court the king's kindness towards a favourite servant would override all claims of princely rank. Besides, it is most improbable that we should have no hint of the Davidic descent if this had been one ground of the appointment. Eusebius and Jerome both describe Nehemiah as of the tribe of Judah. Jerome is notoriously inaccurate; Eusebius is a cautious historian, but it is not likely that in his late age—as long after Nehemiah as our age is after Thomas à Becket—he could have any trustworthy evidence beyond that of the Scriptures. The statement that the city of Jerusalem was the place of the sepulchres of his ancestors * lends some plausibility to the suggestion that Nehemiah belonged to the tribe of Judah. With this we must be content.

It is more to the point to notice that, like Ezra, the younger man, whose practical energy and high authority were to further the reforms of the somewhat doctrinaire scribe, was a Jew of the exile. Once more it is in the East, far away from Jerusalem, that the impulse is found for furthering the cause of the Jews. Thus we are again reminded that wave after wave sweeps up from the Babylonian plains to give life and strength to the religious and civic restoration.

The peculiar circumstances of Nehemiah deepen our

* Neh. ii. 3.

interest in his patriotic and religious work. In his case it was not the hardships of captivity that fostered the aspirations of the spiritual life, for he was in a position of personal ease and prosperity. We can scarcely think of a lot less likely to encourage the principles of patriotism and religion than that of a favourite upper servant in a foreign, heathen court. The office held by Nehemiah was not one of political rank. He was a palace slave, not a minister of state like Joseph or Daniel. But among the household servants he would take a high position. The cup-bearers had a special privilege of admission to the august presence of their sovereign in his most private seclusion. The king's life was in their hands; and the wealthy enemies of a despotic sovereign would be ready enough to bribe them to poison the king, if only they proved to be corruptible. The requirement that they should first pour some wine into their own hands, and drink the sample before the king, is an indication that fear of treachery haunted the mind of an Oriental monarch, as it does the mind of a Russian czar to-day. Even with this rough safeguard it was necessary to select men who could be relied upon. Thus the cup-bearers would become "favourites." At all events, it is plain that Nehemiah was regarded with peculiar favour by the king he served. No doubt he was a faithful servant, and his fidelity in his position of trust at court was a guarantee of similar fidelity in a more responsible and far more trying office.

Nehemiah opens his story by telling us that he was in "the palace," * or rather "the fortress," at Susa, the winter abode of the Persian monarchs—an Elamite city,

* Neh. i. 1.

the stupendous remains of which astonish the traveller in the present day—eighty miles east of the Tigris and within sight of the Bakhtiyari Mountains. Here was the great hall of audience, the counterpart of another at Persepolis. These two were perhaps the largest rooms in the ancient world next to that at Karnak. Thirty-six fluted columns, distributed as six rows of six columns each, slender and widely spaced, supported a roof extending two hundred feet each way. The month Chislev, in which the occurrence Nehemiah proceeds to relate happened, corresponds to parts of our November and December. The name is an Assyrian and Babylonian one, and so are all the names of the months used by the Jews. Further, Nehemiah speaks of what he here narrates as happening in the twentieth year of Artaxerxes, and in the next chapter he mentions a subsequent event as occurring in the month Nisan * in the same year. This shows that he did not reckon the year to begin at Nisan, as the Jews were accustomed to reckon it. He must have followed the general Asiatic custom, which begins the year in the autumn, or else he must have regulated his dates according to the time of the king's accession. In either case we see how thoroughly un-Jewish the setting of his narrative is—unless a third explanation is adopted, viz., that the Jewish year, beginning in the spring, only counts from the adoption of Ezra's edition of The Law. Be this as it may, other indications of Orientalism, derived from his court surroundings, will attract our attention in our consideration of his language later on. No writer of the Bible reflects the influence of alien culture more clearly than Nehemiah. Outwardly, he is

* Neh. ii. 1

the most foreign Jew we meet with in Scripture. Yet in life and character he is the very ideal of a Jewish patriot. His patriotism shines all the more splendidly because it bursts out of a foreign environment. Thus Nehemiah shows how little his dialect and the manners he exhibits can be taken as the gauge of a man's true life.

Nehemiah states that, while he was thus at Susa, in winter residence with the court, one of his brethren, named Hanani, together with certain men of Judah, came to him.* The language here used will admit of our regarding Hanani as only a more or less distant relative of the cup-bearer; but a later reference to him at Jerusalem as "my brother Hanani" † shows that his own brother is meant.

Josephus has an especially graphic account of the incident. We have no means of discovering whether he drew it from an authentic source, but its picturesqueness may justify the insertion of it here: "Now there was one of those Jews who had been carried captive, who was cup-bearer to King Xerxes; his name was Nehemiah. As this man was walking before Susa, the metropolis of the Persians, he heard some strangers that were entering the city, after a long journey, speaking to one another in the Hebrew tongue; so he went to them and asked from whence they came; and when their answer was, that they came from Judæa, he began to inquire of them again in what state the multitude was, and in what condition Jerusalem was: and when they replied that they were in a bad state, for that their walls were thrown down to the ground, and that the neighbouring nations did a great deal of mischief

* Neh. i. 2. † Neh. vii. 2.

to the Jews, while in the day-time they over-ran the country and pillaged it, and in the night did them mischief, insomuch that not a few were led away captive out of the country, and out of Jerusalem itself, and that the roads were in the day-time found full of dead men. Hereupon Nehemiah shed tears, out of commiseration of the calamities of his countrymen; and, looking up to heaven, he said, 'How long, O Lord, wilt thou overlook our nation, while it suffers so great miseries, and while we are made the prey and the spoil of all men?' And while he staid at the gate, and lamented thus, one told him that the king was going to sit down to supper; so he made haste, and went as he was, without washing himself, to minister to the king in his office of cup-bearer," etc.*

Evidently Nehemiah was expressly sought out. His influence would naturally be valued. There was a large Jewish community at Susa, and Nehemiah must have enjoyed a good reputation among his people; otherwise it would have been vain for the travellers to obtain an interview with him. The eyes of these Jews were turned to the royal servant as the fellow-countryman of greatest influence at court. But Nehemiah anticipated their message and relieved them of all difficulty by questioning them about the city of their fathers. Jerusalem was hundreds of miles away across the desert; no regular methods of communication kept the Babylonian colony informed of the condition of the advance guard at the ancient capital; therefore scraps of news brought by chance travellers were eagerly devoured by those who were anxious for the rare information. Plainly Nehemiah shared this anxiety.

* Josephus, *Ant.*, XI. v. 6.

His question was quite spontaneous, and it suggests that amid the distractions of his court life his thoughts had often reverted to the ancient home of his people. If he had not been truly patriotic, he could have used some device, which his palace experience would have readily suggested, so as to divert the course of this conversation with a group of simple men from the country, and keep the painful subject in the background. He must have seen clearly that for one in his position of influence to make inquiries about a poor and distressed community was to raise expectations of assistance. But his questions were earnest and eager, because his interest was genuine.

The answers to Nehemiah's inquiries struck him with surprise as well as grief. The shock with which he received them reminds us of Ezra's startled horror when the lax practices of the Jewish leaders were reported to him, although the trained court official did not display the abandonment of emotion which was seen in the student suddenly plunged into the vortex of public life and unprepared for one of those dread surprises which men of the world drill themselves to face with comparative calmness.

We must now examine the news that surprised and distressed Nehemiah. His brother and the other travellers from Jerusalem inform him that the descendants of the returned captives, the residents of Jerusalem, "are in great affliction and reproach"; and also that the city walls have been broken down and the gates burnt. The description of the defenceless and dishonoured state of the city is what most strikes Nehemiah. Now the question is to what calamities does this report refer? According to the usual understanding, it is a description of the state of Jerusalem which resulted

from the sieges of Nebuchadnezzar. But there are serious difficulties in the way of this view. Nehemiah must have known all about the tremendous events, one of the results of which was seen in the very existence of the Jewish colony of which he was a member. The inevitable consequences of that notorious disaster could not have come before him unexpectedly and as startling news. Besides, the present distress of the inhabitants is closely associated with the account of the ruin of the defences, and is even mentioned first. Is it possible that one sentence should include what was happening now, and what took place a century earlier, in a single picture of the city's misery? The language seems to point to the action of breaking through the walls rather than to such a general demolition of them as took place when the whole city was razed to the ground by the Babylonian invaders. Lastly, the action of Nehemiah cannot be accounted for on this hypothesis. He is plunged into grief by the dreadful news, and at first he can only mourn and fast and pray. But before long, as soon as he obtains permission from his royal master, he sets out for Jerusalem, and there his first great work is to restore the ruined walls. The connection of events shows that it is the information brought to him by Hanani and the other Jews from Jerusalem that rouses him to proceed to the city. All this points to some very recent troubles, which were previously unknown to Nehemiah. Can we find any indication of those troubles elsewhere?

The opening scene in the patriotic career of Nehemiah exactly fit in with the events which came under our consideration in the previous chapter. There we saw that the opposition to the Jews which is recorded as early as Ezra iv., but attributed to the reign of an

"Artaxerxes," must have been carried into effect under Artaxerxes Longimanus—Nehemiah's master. This must have been subsequent to the mission of Ezra in the seventh year of Artaxerxes, as Ezra makes no mention of its distressful consequences. The news reached Nehemiah in the twentieth year of the same reign. Therefore the mischief must have been wrought some time during the intervening thirteen years. We have no history of that period. But the glimpse of its most gloomy experiences afforded by the detached paragraph in Ezra iv. exactly fits in with the description of the resulting condition of Jerusalem in the Book of Nehemiah. This will fully account for Nehemiah's surprise and grief; it will also throw a flood of light on his character and subsequent action. If he had only been roused to repair the ravages of the old Babylonian invasions, there would have been nothing very courageous in his undertaking. Babylon itself had been overthrown, and the enemy of Babylon was now in power. Anything tending to obliterate the destructive glory of the old fallen empire might be accepted with favour by the Persian ruler. But the case is quite altered when we think of the more recent events. The very work Nehemiah was to undertake had been attempted but a few years before, and it had failed miserably. The rebuilding of the walls had then excited the jealousy of neighbouring peoples, and their gross misrepresentations had resulted in an official prohibition of the work. This prohibition, however, had only been executed by acts of violence, sanctioned by the government. Worse than all else, it was from the very Artaxerxes whom Nehemiah served that the sanction had been obtained. He was an easy-going sovereign, readily accessible to the advice of his ministers; in the earlier part of his

reign he showed remarkable favour towards the Jews, when he equipped and despatched Ezra on his great expedition, and it is likely enough that in the pressure of his multitudinous affairs the King would soon forget his unfavourable despatch. Nevertheless he was an absolute monarch, and the lives of his subjects were in his hands. For a personal attendant of such a sovereign to show sympathy with a city that had come under his disapproval was a very risky thing. Nehemiah may have felt this while he was hiding his grief from Artaxerxes. But if so, his frank confession at the first opportunity reflects all the more credit on his patriotism and the courage with which he supported it.

Patriotism is the most prominent principle in Nehemiah's conduct. Deeper considerations emerge later, especially after he has come under the influence of an enthusiastic religious teacher in the person of Ezra. But at first it is the city of his fathers that moves his heart. He is particularly distressed at its desolate condition, because the burial-place of his ancestors is there. The great anxiety of the Jews about the bodies of their dead, and their horror of the exposure of a corpse, made them look with peculiar concern on the tombs of their people. In sharing the sentiments that spring out of the habits of his people in this respect, Nehemiah gives a specific turn to his patriotism. He longs to guard and honour the last resting-place of his people; he would hear of any outrage on the city where their sepulchres are with the greatest distress. Thus filial piety mingles with patriotism, and the patriotism itself is localised, like that of the Greeks, and directed to the interests of a single city. Nehemiah here represents a different attitude from that of Mordecai. It is not the Jew that he

thinks of in the first instance, but Jerusalem; and Jerusalem is dear to him primarily, not because of his kinsmen who are living there, but because it is the city of his fathers' sepulchres, the city of the great past. Still the strongest feelings are always personal. Patriotism loves the very soil of the fatherland; but the depth and strength of the passion spring from association with an affection for the people that inhabit it. Without this patriotism degenerates into a flimsy sentiment. At Jerusalem Nehemiah develops a deep personal interest in the citizens. Even on the Susa acropolis, where the very names of these people are unknown to him, the thought of his ancestry gives a sanctity to the far-off city. Such a thought is enlarging and purifying. It lifts a man out of petty personal concerns; it gives him unselfish sympathies; it prepares demands for sacrifice and service. Thus, while the mock patriotism which cares only for glory and national aggrandisement is nothing but a vulgar product of enlarged selfishness, the true patriotism that awakens large human sympathies is profoundly unselfish, and shows itself to be a part of the very religion of a devoted man.

CHAPTER XVI.

NEHEMIAH'S PRAYER.

NEHEMIAH i. 4-11.

NEHEMIAH records the twofold effect of the melancholy news which his brother and the other travellers from Jerusalem brought him. Its first consequence was grief; its second prayer. The grief was expressed in the dramatic style of the Oriental by weeping, lamentations, fasting, and other significant acts and attitudes which the patriot kept up for some days. Demonstrative as all this appears to us, it was calm and restrained in comparison with Ezra's frantic outburst. Still it was the sign and fruit of heartfelt distress, for Nehemiah was really and deeply moved. Had the incident ended here, we should have seen a picture of patriotic sentiment, such as might be looked for in any loyal Jew, although the position of Nehemiah at court would have proved him loyal under exceptional circumstances. But the prayer which is the outcome of the soul-stirring thoughts and feelings of devout patriotism lifts the scene into a much higher interest. This prayer is singularly penetrating, revealing a keen insight into the secret of the calamities of Israel, and an exact perception of the relation of God to those calamities. It shows a knowledge of what we may call the theology of history, of the Divine laws and principles

which are above and behind the laws and principles indicated by the expression "the philosophy of history." In form it is a combination of three elements,—the language of devotion cultivated by Persian sages; expressions culled from the venerated Hebrew law-book, Deuteronomy; and new phrases called out by the new needs of the immediate occasion. Nehemiah shows how natural it is for a person to fall into an accepted dialect of worship, even in an original prayer the end of which is novel and special.

He opens his prayer with an expression that seems to be more Persian than Jewish. He does not make his appeal to Jehovah as the "God of Abraham, Isaac, and Jacob," but after the sacred name he adds the descriptive title "God of heaven." This is quite a favourite phrase of Nehemiah's. Thus in describing his interview with Artaxerxes he says, "So I prayed to the God of heaven"; * and at Jerusalem he answers the mockery of his opponents by exclaiming, "The God of heaven, He will prosper us." † Now the same expression is found repeatedly in the chronicler's version of royal edicts—in the edict of Cyrus,‡ in the edict of Darius,§ in the edict of Artaxerxes.‖ If it is indeed of Persian origin, the use of it by Nehemiah is most significant. In this case, while it indicates the speaker's unconscious adoption of the language of his neighbours and shows him to be a Jew of Oriental culture, it also illustrates a far-reaching process of Providence. Here is an exalted name for God, the origin of which is apparently Gentile, accepted and used by a devout Jew, and through his employment

* Neh. ii. 4. † Neh. ii. 20. ‡ Ezra i. 2.
§ Ezra vi. 10. ‖ Ezra vii. 12, 21, 23.

of it passing over into the Scriptures,* so that the religion of Israel is enriched by a phrase from abroad. It would be but a poor championship of the truth of the Hebrew revelation that would lead us to close our eyes to whatever of good is to be found outside its borders. Certainly we honour God by gladly perceiving that He has not left Himself entirely without witness in the dim-lit temple of Pagan thought. It is a ground for rejoicing that, while the science of Comparative Religion has not touched the unique pre-eminence of the Hebrew and Christian Faith, that science has been able to recover scattered pearls of truth that lay strewn over the waste of the world's wide thinking. If in a few rare cases some such gems had been found earlier and even set in the crown of Israel, we can only be thankful that the One Spirit who is the source of all revelation has thus evinced the breadth of His activity. Nor should it disturb our faith if it could be proved that more important elements of our religion did not originate among the Jews, but came from Babylonian, Persian, or Greek sources; for why should not God speak through a Gentile if He chooses so to do? This is not a point of dogma. It is simply a question of fact to be determined by historical inquiry.

We cannot say for certain, however, that Nehemiah's phrase was coined in a Persian mint. Its novelty, its absence from earlier Hebrew literature, and its repeated appearance in the edicts of Persian kings favour the notion. But we know that before reaching us these edicts have been more or less translated into Hebrew forms of thought, so that the phrase may possibly be

* It is used by the chronicler, and it is found in Jonah and Daniel, and once even in our recension of Genesis (Gen. xxiv. 7).

Jewish after all. Still even in that case it seems clear that it must have been first used in the East and under the Persian rule. The widening of his horizon and the elevation of his idea of Providence which resulted from the experience of the exile helped to enlarge and exalt the Jew's whole conception of God. Jehovah could no longer be thought of as a tribal divinity. The greater prophets had escaped from any such primitive notion much earlier, but not the bulk of the nation. Now the exiles saw that the domain of their God could not be limited to the hills and valleys of Palestine. They perceived how His arm reached from the river to the ends of the earth; how His might was everywhere supreme, directing the history of empires, overthrowing great monarchies, establishing new world-powers.

A more subtle movement of thought has been detected in the appearance of this suggestive phrase, "God of heaven." The idea of the transcendence of God is seen to be growing in the mind of the Jew. God appears to be receding into remote celestial regions —His greatness including distance. As yet this is only vaguely felt; but here we have the beginning of a characteristic of Judaism which becomes more and more marked in course of time, until it seems as though God were cut off from all direct connection with men on earth, and only administering the world through a whole army of intermediaries, the angels.

After this phrase with the Persian flavour, Nehemiah adds expressions borrowed from the Hebrew Book of Deuteronomy, a book with ideas and words from which his prayer is saturated throughout. God is described on the one hand as "great and terrible," and on the other hand as keeping "covenant and mercy for them

that love Him and observe His commandments.* The Deuteronomist adds "to a thousand generations"—a clause not needed by Nehemiah, who is now only concerned with one special occasion. The first part of the description is in harmony with the new and exalted title of God, and therefore it fits in well here. It is also suitable for the circumstances of the prayer, because in times of calamity we are impressed with the power and terror of Providence. There is another side to these attributes, however. The mention of them suggests that the sufferers have not fallen into the hand of man. Hanani and his fellow-Jews made no allusion to a Divine action; they could not see beyond the jealousy of neighbouring people in the whole course of events. But Nehemiah at once recognised God's hand. This perception would calm him as he watched the solemn movement of the drama carried up into heavenly regions. Then, aided by the cheering thought which came to him from the book of Divine revelation on which his prayer was moulded, Nehemiah turns to the covenant-keeping mercy of God. The covenant which he appeals to here must be that of the Book of Deuteronomy; his subsequent references to the contents of that book make this quite clear.

It is important to see that Nehemiah recognises the relation of God's mercy to His covenant. He perceives that the two go together, that the covenant does not dispense with the need of mercy any more than it forecloses the action of mercy. When the covenant people fall into sin, they cannot claim forgiveness as a right; nor can they ever demand deliverance from trouble on the ground of their pact with God. God does

* Neh. i. 5. See Deut. vii. 9.

not bargain with His children. A Divine covenant is not a business arrangement, the terms of which can be interpreted like those of a deed of partnership, and put into force by the determinate will of either party. The covenant is, from the first, a gracious Divine promise and dispensation, conditioned by certain requirements to be observed on man's side. Its very existence is a fruit of God's mercy, not an outcome of man's haggling, and its operation is just through the continuance of that mercy. It is true a promise, a sort of pledge, goes with the covenant; but that is a promise of mercy, a pledge of grace. It does not dispense with the mercy of God by converting what would otherwise be an act of pure grace on His part into a right which we possess and act upon of our own sole will. What it does is to afford a channel for the mercy of God, and to assure us of His mercy, which, however, remains mercy throughout.

From another point of view the covenant and the mercy go together. The mercy follows the covenant. The expression "the uncovenanted mercies of God" has been used in bitter irony, as though any hope that depended on such mercies was poor indeed, a bare refuge of despair. But so to treat the unknown goodness of God is to discredit that "ceaseless, unexhausted love" which has given us the latest and highest and best name of God. We do not know how far the vast ocean of the lovingkindness of God extends. On the other hand, certain definite assurances of mercy are given along the lines of a covenant. Therefore it is clearly wise and right for people who possess the covenant to follow those lines. Other people who are outside the covenant may meet with wonderful surprises in the infinite Fatherhood of God; but those of

His children who are in the home must expect to be treated according to the established order of the house. No doubt they too will have their grand surprises of Divine grace, for God does not tie Himself to forms and rules at home while He exercises liberty abroad. To do so would be to make the home a prison. But still His revelation of methods of grace is a clear indication that it is our duty to observe those methods, and that we have no ground of complaint if we do not receive the grace we seek when we wilfully neglect them. Here then we see the necessity of studying the revelation of the will and mind of God. That prayer has most ground of hope in it which keeps nearest to the thought and spirit of Scripture.

The terms of the covenant quoted by Nehemiah require obedience on the part of those who would receive mercy under it, and this obedience is needed in those who are seeking restoration and forgiveness as well as in those who have not fallen from the covenant throughout. The reference to "mercy" makes that clear. The penitent submits, and in the surrender of his will he is made the recipient of the Divine mercy. But behind the obedience is the spirit of love that prompts it. The mercy is for them that *love* God and observe His commandments. Love is the fulfilling of the law from the first. It is expected in the Old Testament as well as in the New; it is prescribed by the Deuteronomist as decidedly as by St. John, for it is the only ground of real obedience. The slavish terror of the lash which squeezes out a reluctant utterance of submission will not open the door for the mercy of God. The Divine covenant secures mercy only for those who return to their allegiance in a spirit of love.

Having thus set forth the grounds of his prayer in

his address to God and his plea of the covenant, Nehemiah proceeds to invoke the Divine attention to his petition. There is an echo of the courtier, perhaps, in his request that God's ear should be attentive and His eyes open;* but his whole conduct forbids the idea of servile obsequiousness. His prayer, he here says, is offered "day and night"; so his report of it may be regarded as a sort of final summing up of a long, persevering succession of prayers. The unwearying persistence of the man reveals two favourable features in his character—his earnestness of purpose and his unflagging faith. Our Lord denounces "vain repetitions"†—*i.e.*, repetitions the very value of which is thought to reside in their number, as though prayer could be estimated arithmetically. But the prayer that is repeated simply because the worshipper is too persistent to be satisfied till it is answered does not come into the category of "*vain* repetitions"; it is anything but empty.

Immediately after his invocation of God's gracious attention Nehemiah plunges into a confession of sin. Ezra's great prayer was wholly occupied with confession,‡ and this mournful exercise takes a large place in Nehemiah's prayer. But the younger man has one special ground of confession. The startling news of the ruinous condition of the recently restored city of Jerusalem rouses a sort of national conscience in his breast. He knows that the captivity was brought about as a chastisement for the sins of the Jews. That great lesson —so recklessly ignored when it was insisted on by Jeremiah—had been burnt into the deepest convictions of the exiles. Therefore Nehemiah makes no

* Neh. i. 6. † Matt. vi. 7. ‡ Ezra ix. 6-15.

complaint of the cruel behaviour of the enemies of Israel. He does not whine about the pitiable plight of the Jews. Their real enemies were their sins, and the explanation of their present distress was to be found in their own bad conduct. Thus Nehemiah goes to the root of the matter, and that without a moment's hesitation.

Further, it is interesting to see how he identifies himself with his people in this confession. Living far from the seat of the evil, himself a God-fearing, upright man, he might have been tempted to treat the citizens of Jerusalem as Job's comforters treated the patriarch of Uz, and denounce their sins from the secure heights of his own virtue. In declining to assume this pharisaic attitude, Nehemiah shows that he is not thinking of recent specific sins committed by the returned exiles. The whole history of Israel's apostasy is before him; he feels that the later as truly as the earlier calamities flow from this one deep, foul fountain of iniquity. Thus he can join himself with his fathers and the whole nation in the utterance of confession. This is different from the confession of Ezra, who was thinking of one definite sin which he did not share, but which he confessed in a priestly sympathy. Nehemiah is less concerned with formal legal precepts. He is more profoundly moved by the wide and deep course of his people's sin generally. Still it is a mark of self-knowledge and true humility, as well as of patriotism, that he honestly associates himself with his fellow-countrymen. He perceives that particular sins, such as those found in the recent misconduct of the Jews, are but symptoms of the underlying sinful character; and that while circumstances may save the individual from the temptation to exhibit every

one of these symptoms, they are accidental, and they cannot be set to his credit. The common sin is in him still; therefore he may well join himself to the penitents, even though he has not participated in all their evil deeds. The solidarity of the race is, unhappily, never more apparent than in its sin. This sin is especially the "one touch of" *fallen* "nature" that "makes the whole world kin." It was to a trait of frailty that Shakespeare was alluding when he coined his famous phrase, as the context proves.* The trail of the serpent is over every human life, and in this ugly mark we have a terrible sign of human brotherhood. Of all the elements of "Common Prayer," confession can be most perfectly shared by every member of a congregation, if only all the worshippers are in earnest and know their own hearts.

Nehemiah does not enter much into detail with this confession. It is sweeping and widely comprehensive. Two points, however, may be noticed. First, he refers to the Godward aspect of sin, its personal character as an offence against God. Thus he says, "We have dealt very corruptly *against Thee*."† So the prodigal first confesses that he has sinned "against heaven."‡ Secondly, he makes mention more than once of the commandments of Moses. The name of Moses is often appealed to with reverence in the history of this period of Ezra and Nehemiah. Evidently the minds of men reverted to the great founder of the nation at the time of national penitence and restoration. Under these circumstances no new edition of The Law could have been adopted unless it was believed to have embodied the substance of the older teaching.

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* *Troilus and Cressida*, Act iii., Scene 3. † Neh. i. 7

‡ Luke xv. 18.

After his confession Nehemiah goes on to appeal to the Divine promises of restoration made to the penitent in the great national covenant. He sums them up in a definite sentence, not quoting any one utterance of Deuteronomy, but gathering together the various promises of mercy and dovetailing almost the very language of them together, so as to present us with the total result. These promises recognise the possibility of transgression and the consequent scattering of the people so often insisted on by the prophets and especially by Jeremiah. They then go on to offer restoration on condition of repentance and a return to obedient allegiance. It is to be observed that this is all laid down on national lines. The nation sins; the nation suffers; the nation is restored to its old home. This is very much a characteristic of Judaism, and it gives a breadth to the operation of great religious principles which would otherwise be unattainable when almost all regard for a future life is left out of account. Christianity dwells more on individualism, but it obtains space at once by bringing the future life into prominence. In the Old Testament the future of the nation takes much the same place as that occupied by the future of the individual in the New Testament.

In reviewing the history of God's way with Israel Nehemiah lays his finger on the great fact of redemption. The Jews are the "people whom God had redeemed by His great power and His strong hand."* Universal usage compels us to fix upon the exodus under Moses, and not Zerubbabel's pilgrimage, as the event to which Nehemiah here alludes. That event, which was the birth of the nation, always comes out in Hebrew litera-

* Neh. i. 10.

ture as the supreme act of Divine grace. In some respects its position in the religion of Israel may be likened to that of the cross of Christ in Christianity. In both cases God's great work of redeeming His children is the supreme proof of His mercy and the grand source of assurance in praying to Him for new help. On the ground of the great redemption Nehemiah advances to the special petition with which his prayer closes. This is most definite. It is on behalf of his own need; it is for immediate help—"this day"; it is for one particular need—in his proposed approach to Artaxerxes to plead the cause of his people. Here then is an instance of the most special prayer. It is "to the point," and for most pressing present requirements. We cannot but be struck with the reality of such a prayer. Having reached this definite petition Nehemiah closes abruptly.

When we glance back over the prayer as a whole, we are struck with its order and progress. As in our Lord's model prayer, the first part is absorbed with thoughts of God; it is after uplifting his thoughts to heaven that the worshipper comes down to human need. Then a large place is given to sin. This comes first in the consideration of man after the worshipper has turned his eyes from the contemplation of God and felt the contrast of darkness after light. Lastly, the human subjects of the prayer begin in the wider circle of the whole nation; only at the very last, in little more than a sentence, Nehemiah brings forward his own personal petition. Thus the prayer gradually narrows down from the Divine to the human, and from the national to the individual: as it narrows it becomes more definite, till it ends in a single point; but this point is driven home by the weight and force of all that precedes.

CHAPTER XVII.

THE PRAYER ANSWERED.

NEHEMIAH ii. 1-8.

NEHEMIAH'S prayer had commenced on celestial heights of meditation among thoughts of Divine grace and glory, and when it had stooped to earth it had swept over the wide course of his nation's history and poured out a confession of the whole people's sin; but the final point of it was a definite request for the prospering of his contemplated interview with the king. Artaxerxes was an absolute despot, surrounded with the semi-divine honours that Orientals associate with the regal state, and yet in speaking of him before "the God of heaven," "the great and terrible God," Nehemiah loses all awe for his majestic pomp, and describes him boldly as "this man." * In the supreme splendour of God's presence all earthly glory fades out of the worshipper's sight, like a glow-worm's spark lost in the sunlight. Therefore no one can be dazzled by human magnificence so long as he walks in the light of God. Here, however, Nehemiah is speaking of an absent king. Now it is one thing to be fearless of man when alone with God in the seclusion of one's own chamber, and quite another to be equally imperturbable in the

* Neh. i. 11.

world and away from the calming influence of undisturbed communion with Heaven. We must remember this if we would do justice to Nehemiah, because otherwise we might be surprised that his subsequent action did not show all the courage we should have expected.

Four months passed away before Nehemiah attempted anything on behalf of the city of his fathers. The Jewish travellers probably thought that their visit to the court servant had been barren of all results. We cannot tell how this interval was occupied, but it is clear that Nehemiah was brooding over his plans all the time, and inwardly fortifying himself for his great undertaking. His ready reply when he was suddenly and quite unexpectedly questioned by the king shows that he had made the troubles of Jerusalem a subject of anxious thought, and that he had come to a clear decision as to the course which he should pursue. Time spent in such fruitful thinking is by no means wasted. There is a hasty sympathy that flashes up at the first sign of some great public calamity, eager "to do something," but too blind in its impetuosity to consider carefully what ought to be done; and this is often the source of greater evils, because it is inconsiderate. In social questions especially people are tempted to be misled by a blind, impatient philanthropy. The worst consequence of yielding to such an influence—and one is strongly urged to yield for fear of seeming cold and indifferent—is that the certain disappointment that follows is likely to provoke despair of all remedies, and to end in cynical callousness. Then, in the rebound, every enthusiastic effort for the public good is despised as but the froth of sentimentality.

Very possibly Nehemiah had no opportunity of speaking to the king during these four months. A Persian sovereign was waited on by several cup-bearers, and it is likely enough that Nehemiah's terms of service were intermittent. On his return to the court in due course he may have had the first occasion for presenting his petition. Still it is not to be denied that he found great difficulty in bringing himself to utter it, and then only when it was dragged out of him by the king. It was a petition of no common kind. To request permission to leave the court might be misconstrued unfavourably. Herodotus says that people had been put to death both by Darius and by Xerxes for showing reluctance to accompany their king. Then had not this very Artaxerxes sanctioned the raid upon Jerusalem which had resulted in the devastation which Nehemiah deplored and which he desired to see reversed? If the king remembered his rescript to the Syrian governors, might he not regard a proposal for the reversal of its policy as a piece of unwarrantable impertinence on the part of his household slave—nay, as an indication of treasonable designs? All this would be apparent enough to Nehemiah as he handed the wine-cup on bended knee to the Great King. Is it wonderful then that he hesitated to speak, or that he was "very sore afraid" when the king questioned him about his sadness of countenance?

There is an apparent contradiction in Nehemiah's statement concerning this sad appearance of his countenance which is obscured in our English translation by the unwarrantable insertion of the word "beforetime" in Nehemiah ii. 1, so that the sentence reads, "Now I had not been *beforetime* sad in his presence." This word is a gloss of the translators. What Nehemiah

really says is simply, "Now I had not been sad in his presence"—a statement that evidently refers to the occasion then being described, and not to previous times nor to the cup-bearer's habitual bearing. Yet in the very next sentence we read how the king asked Nehemiah the reason for the sadness of his countenance. The contradiction would be as apparent to the writer as it is to us; and if he left it Nehemiah meant it to stand, no doubt intending to suggest by a dramatic description of the scene that he attempted to disguise his sorrow, but that his attempt was ineffectual—so strong, so marked was his grief. It was a rule of the court etiquette, apparently, that nobody should be sad in the king's presence. A gloomy face would be unpleasant to the monarch. Shakespeare's Cæsar knew the security of cheerful associates when he said:—

> "Let me have men about me that are fat;
> Sleek-headed men, and such as sleep o' nights:
> Yond' Cassius has a lean and hungry look;
> He thinks too much; such men are dangerous."

Besides, was not the sunshine of the royal countenance enough to drive away all clouds of trouble from the minds of his attendants? Nehemiah had drilled himself into the courtier's habitual pleasantness of demeanour. Nevertheless, though passing, superficial signs of emotion may be quite reined in by a person who is trained to control his features, indications of the permanent conditions of the inner life are so deeply cut in the lines and curves of the countenance that the most consummate art of an actor cannot disguise them. Nehemiah's grief was profound and enduring. Therefore he could not hide it. Moreover, it is a king's business to understand men, and long practice makes

him an expert in it. So Artaxerxes was not deceived by the well-arranged smile of his servant; it was evident to him that something very serious was troubling the man. The sickness of a favourite attendant would not be unknown to a kind and observant king. Nehemiah was not ill, then. The source of his trouble must have been mental. Sympathy and curiosity combined to urge the king to probe the matter to the bottom. Though alarmed at his master's inquiry, the trembling cup-bearer could not but give a true answer. Here was his great opportunity—thrust on him since he had not had the courage to find it for himself. Artaxerxes was not to be surprised that a man should grieve when the city of his ancestors was lying desolate. But this information did not satisfy the king. His keen eye saw that there was more behind. Nehemiah had some request which as yet he had not been daring enough to utter. With real kindness Artaxerxes invited him to declare it.

The critical moment had arrived. How much hangs upon the next sentence—not the continuance of the royal favour only, but perhaps the very life of the speaker, and, what is of far more value to a patriot, the future destiny of his people! Nehemiah's perception of its intense importance is apparent in the brief statement which he here inserts in his narrative: "So I prayed to the God of heaven."* He is accustomed to drop in suggestive notes on his own private feelings and behaviour along the course of his narrative. Only a few lines earlier we came upon one of these characteristic autobiographical touches in the words, "Now I had not been sad in his presence,"† soon followed by

* Neh. ii. 4. † Neh. ii. 1.

another, "Then I was very sore afraid."* Such remarks vivify the narrative, and keep up an interest in the writer. In the present case the interjection is peculiarly suggestive. It was natural that Nehemiah should be startled at the king's abrupt question, but it is an indication of his devout nature that as the crisis intensified his fear passed over into prayer. This was not a set season of prayer; the pious Jew was not in his temple, nor at any *proseuché*; there was no time for a full, elaborate, and orderly utterance, such as that previously recorded. Just at the moment of need, in the very presence of the king, with no time to spare, by a flash of thought, Nehemiah retires to that most lonely of all lonely places, "the inner city of the mind," there to seek the help of the Unseen God. And it is enough: the answer is as swift as the prayer; in a moment the weak man is made strong for his great effort.

Such a sudden uplifting of the soul to God is the most real of all prayers. This at least is genuine and heartfelt, whatever may be the case with the semi-liturgical composition the thought and beauty of which engaged our attention in the previous chapter. But then the man who can thus find God in a moment must be in the habit of frequently resorting to the Divine Presence; like the patriarchs, he must be walking with God. The brief and sudden prayer reaches heaven as an arrow suddenly shot from the bow; but it goes right home, because he who lets it off in his surprise is a good marksman, well practised. This ready prayer only springs to the lips of a man who lives in a daily habit of praying. We must associate the two kinds

* Neh. ii. 2.

of prayer in order to account for that which is now before us. The deliberate exercises of adoration, confession, and petition prepare for the one sudden ejaculation. There we see the deep river which supplies the sea of devotion from which the momentary prayer is cast up as the spray of a wave. Therefore it was in a great measure on account of his deliberate and unwearying daily prayers that Nehemiah was prepared with his quick cry to God in the crisis of need. We may compare his two kinds of prayer with our Lord's full and calm intercession in John xvii. and the short agonised cry from the cross. In each case we feel that the sudden appeal to God in the moment of dire necessity is the most intense and penetrating prayer. Still we must recognise that this comes from a man who is much in prayer. The truth is that beneath both of these prayers—the calm, meditative utterance, and the simple cry for help—there lies the deep, true essence of prayer, which is no thing of words at all, but which lives on, even when it is voiceless, in the heart of one of whom it can be said, as Tennyson says of Mary,—

"Her eyes are homes of silent prayer."

Fortified by his moment's communion with God, Nehemiah now makes known his request. He asks to be sent to Jerusalem to repair its ruins and fortify the city. This petition contains more than lies on the surface of the words. Nehemiah does not say that he wishes to be appointed Governor of Jerusalem in the high office which had been held by Zerubbabel, but the subsequent narrative shows that he was assigned to this position, and his report of the king's orders about the house he was to dwell in at Jerusalem almost implies

as much.* For one of the royal household servants to be appointed to such a position was doubtless not so strange an anomaly in the East in Nehemiah's day, as it would be with us now. The king's will was the fountain of all honour, and the seclusion in which the Persian monarchs lived gave unusual opportunities for the few personal attendants who were admitted into their presence to obtain great favours from them. Still Nehemiah's attitude seems to show some self-confidence in a young man not as yet holding any political office. Two or three considerations, however, will give a very different complexion to his request. In the first place, his city was in a desperate plight: deliverance was urgently needed; no help appeared to be forthcoming unless he stepped into the breach. If he failed, things could hardly become worse than they were already. Was this an occasion when a man should hold back from a sense of modesty? There is a false modesty which is really a product of the self-consciousness that is next door to vanity. The man who is entirely oblivious of self will sometimes forget to be modest. Moreover, Nehemiah's request was at the peril of his life. When it was granted he would be launched on a most hazardous undertaking. The ambition—if we must use the word—which would covet such a career is at the very antipodes of that of the vulgar adventurer who simply seeks power in order to gratify his own sense of importance. "Seekest thou great things for thyself? seek them not." † That humbling rebuke may be needed by many men; but it was not needed by Nehemiah, for he was not seeking the great things for *himself*.

* Neh. ii. 8. † Jer. xlv. 5.

It was a daring request; yet the king received it most favourably. Again, then, we have the pleasing spectacle of a Persian monarch showing kindness to the Jews. This is not the first time that Artaxerxes has proved himself their friend, for there can be no doubt that he is the same sovereign as the Artaxerxes who despatched Ezra with substantial presents to the aid of the citizens of Jerusalem some twelve or thirteen years before.

Here, however, a little difficulty emerges. In the interval between the mission of Ezra and that of Nehemiah an adverse decree had been extracted from the compliant sovereign—the decree referred to in Ezra iv. Now the semi-divinity that was ascribed to a Persian monarch involved the fiction of infallibility, and this was maintained by a rule making it unconstitutional for him to withdraw any command that he had once issued. How then could Artaxerxes now sanction the building of the walls of Jerusalem, which but a few years before he had expressly forbidden? The difficulty vanishes on a very little consideration. The king's present action was not the withdrawal of his earlier decree, for the royal order to the Samaritans had been just to the effect that the building of the walls of Jerusalem should be stopped.* This order had been fully executed; moreover it contained the significant words, "until another decree shall be made by me." † Therefore a subsequent permission to resume the work, issued under totally different circumstances, would not be a contradiction to the earlier order; and now that a trusty servant of the king was to superintend the operations, no danger of insurrection need be

* Ezra iv. 21. † *Ibid.*

apprehended. Then the pointed notice of the fact that the chief wife—described as "The Queen"—was sitting by Artaxerxes, is evidently intended to imply that her presence helped the request of Nehemiah. Orientalists have discovered her name, Damaspia, but nothing about her to throw light on her attitude towards the Jews. She may have been even a proselyte, or she may have simply shown herself friendly towards the young cup-bearer. No political or religious motives are assigned for the conduct of Artaxerxes here. Evidently Nehemiah regarded the granting of his request as a direct result of the royal favour shown towards himself. "Put not your trust in princes"† is a wholesome warning, born of the melancholy disappointment of the pilgrims who had placed too much hope in the Messianic glamour with which the career of poor Zerubbabel opened; but it does not mean that a man is to fling away the advantages which accrue to him from the esteem he has won in high places. Ever since the Israelites showed no scruple in spoiling the Egyptians—and who could blame them for seizing at the eleventh hour the overdue wages of which they had been defrauded for generations?—"the people of God" have not been slow to reap harvests of advantage whenever persecution or cold indifference has given place to the brief, fickle favour of the world. Too often this has been purchased at the price of the loss of liberty—a ruinous exchange. Here is the critical point. The difficulty is to accept aid without any compromise of principle. Sycophancy is the besetting snare of the courtier, and when the Church

† Psalm cxlvi. 3.

turns courtier she is in imminent danger of that, in her, most fatal fault. But Nehemiah affords a splendid example to the contrary. In his grand independence of character we have a fine instance of a wise, strong use of worldly advantages, entirely free from the abuses that too commonly accompany them. Thus he anticipates the idea of the Apocalypse where it is said, "The earth helped the woman."*

The interest of the king in his cup-bearer is shown by his repeated questions, and by the determined manner in which he drags out of Nehemiah all his plans and wishes. Every request is granted. The favourite servant is too much valued to get his leave of absence without some limit of time, but even that is fixed in accordance with Nehemiah's desire. He asks and obtains letters of introduction to the governors west of the Euphrates. The letters were most necessary, because these very men had bestirred themselves to obtain the adverse decree but a very few years before. It is not likely that they had all veered round to favour the hated people against whom they had just been exhibiting the most severe antagonism. Nehemiah therefore showed a wise caution in obtaining a sort of "safe conduct." The friendliness of Artaxerxes went still further. The king ordered timber to be provided for the building and fortifying operations contemplated by his cup-bearer; this was to be furnished from a royal hunting park—a "Paradise," to use the Persian word—probably one which formerly belonged to the royal demesne of Judah, somewhere in the neighbourhood of Jerusalem, as the head-forester bore a Hebrew name, "Asaph."† Costly cedars for the temple had to be

* Rev. xii. 16. † Neh. ii. 8.

fetched all the way from the distant mountains of Lebanon, in Phœnician territory; but the city gates and the castle and house carpentry could be well supplied from the oaks and other indigenous timber of Palestine.

All these details evince the practical nature of Nehemiah's patriotism. His last word on the happy conclusion of the interview with Artaxerxes, which he had anticipated with so much apprehension, shows that higher thoughts were not crushed out by the anxious consideration of external affairs. He concludes with a striking phrase, which we have met with earlier on the lips of Ezra.* "And the king granted me, *according to the good hand of my God upon me.*" † Here is the same recognition of Divine Providence, and the same graphic image of the "hand" of God laid on the writer. It looks as though the younger man had been already a disciple of the Great Scribe. But his utterance is not the less genuine and heartfelt on that account. He perceives that his prayer has been heard and answered. The strength and beauty of his life throughout may be seen in his constant reference of all things to God in trust and prayer before the event, and in grateful acknowledgment afterwards.

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* Ezra vii. 28. † Neh. ii. 8.

CHAPTER XVIII.

THE MIDNIGHT RIDE.

NEHEMIAH ii. 9-20.

NEHEMIAH'S journey up to Jerusalem differed in many respects from Ezra's great expedition, with a host of emigrants, rich stores, and all the accompaniments of a large caravan. Burdened with none of these encumbrances, the newly appointed governor would be able to travel in comparative ease. Yet while Ezra was "ashamed" to ask for a military escort to protect his defenceless multitude and the treasures which were only too likely to attract the vulture eyes of roving hordes of Bedouin, because, as he tells us, he feared such a request might be taken as a sign of distrust in his God, Nehemiah accepted a troop of cavalry without any hesitation. This difference, however, does not reflect any discredit on the faith of the younger man.

In the first place, his claims on the king were greater than those of Ezra, who would have had to petition for the help of soldiers if he had wanted it, whereas Nehemiah received his body-guard as a matter of course. Ezra had been a private subject previous to his appointment, and though he had subsequently been endowed with large authority of an indefinite character, that authority was confined to the execution of the Jewish law; it had nothing to do with the general con-

cerns of the Persian government in Syria or Palestine. But Nehemiah came straight from the court, where he had been a favourite servant of the king, and he was now made the official governor of Jerusalem. It was only in accordance with custom that he should have an escort assigned him when he went to take possession of his district. Then, probably to save time, Nehemiah would travel by the perilous desert route through Tadmor, and thus cover the whole journey in about two months—a route which Ezra's heavy caravan may have avoided. When he reached Syria the fierce animosity which had been excited by Ezra's domestic reformation—and which therefore had broken out after Ezra's expedition—would make it highly dangerous for a Jew who was going to aid the hated citizens of Jerusalem to travel through the mixed population.

Nevertheless, after allowing their full weight to these considerations, may we not still detect an interesting trait of the younger man's character in Nehemiah's ready acceptance of the guard with which Ezra had deliberately dispensed? In the eyes of the world the idealist Ezra must have figured as a most unpractical person. But Nehemiah, a courtier by trade, was evidently well accustomed to "affairs." Naturally a cautious man, he was always anxious in his preparations, though no one could blame him for lack of decision or promptness at the moment of action. Now the striking thing about his character in this relation—that which lifts it entirely above the level of purely secular prudence—is the fact that he closely associated his careful habits with his faith in Providence. He would have regarded the rashness which excuses itself on the plea of faith as culpable presumption. His religion was all the more real and thorough because it did not confine itself to

unearthly experiences, or refuse to acknowledge the Divine in any event that was not visibly miraculous. No man was ever more impressed with the great truth that God was with him. It was this truth, deeply rooted in his heart, that gave him the joy which became the strength, the very inspiration of his life. He was sure that his commonest secular concerns were moulded by the hand of his God. Therefore to his mind the detachment of Persian cavalry was as truly assigned to him by God as if it had been a troop of angels sent straight from the hosts of heaven.

The highly dangerous nature of his undertaking and the necessity for exercising the utmost caution were apparent to Nehemiah as soon as he approached Jerusalem. Watchful enemies at once showed themselves annoyed "that there was come a man to seek the welfare of the children of Israel." * It was not any direct injury to themselves, it was the prospect of some favour to the hated Jews that grieved these people; though doubtless their jealousy was in part provoked by dread lest Jerusalem should regain the position of pre-eminence in Palestine which had been enjoyed during her depression by the rival city of Samaria. Under these circumstances Nehemiah followed the tactics which he had doubtless learnt during his life among the treacherous intrigues of an Oriental court. He did not at first reveal his plans. He spent three days quietly in Jerusalem. Then he took his famous ride round the ruins of the city walls. This was as secret as King Alfred's exploration of the camp of the Danes. Without breathing a word of his intention to the Jews, and taking only a horse or an ass to ride on himself and a small body of

* Neh. ii. 10.

trusty attendants on foot, Nehemiah set out on his tour in the dead of night. No doubt the primary purpose of this secrecy was that no suspicion of his design should reach the enemies of the Jews. Had these men suspected it they would have been beforehand with their plans for frustrating it; spies and traitors would have been in the field before Nehemiah was prepared to receive them; emissaries of the enemy would have perverted the minds even of loyal citizens. It would be difficult enough under any circumstances to rouse the dispirited people to undertake a work of great toil and danger. If they were divided in counsel from the first it would be hopeless. Moreover, in order to persuade the Jews to fortify their city, Nehemiah must be prepared with a clear and definite proposal. He must be able to show them that he understands exactly in what condition their ruined fortifications are lying. For his personal satisfaction, too, he must see the ruins with his own eyes. Ever since the travellers from Jerusalem who met him at Susa had shocked him with their evil tidings, a vision of the broken walls and charred gates had been before his imagination. Now he would really see the very ruins themselves, and ascertain whether all was as bad as it had been represented.

The uncertainty which still surrounds much of the topography of Jerusalem, owing to its very foundations having been turned over by the ploughshare of the invader, while some of its sacred sites have been buried under huge mounds of rubbish, renders it impossible to trace Nehemiah's night ride in all its details. If we are to accept the latest theory, according to which the gorge hitherto regarded as the *Tyropœon* is really the ancient Valley of Hinnom, some other sites will need considerable readjustment. The "Gate of the

Valley" seems to be one near the head of the Valley of Hinnom; we know nothing of the "Dragon Well"; the "Dung Port" would be a gateway through which the city offal was flung out to the fires in the Valley of Hinnom; the "King's Pool" is very likely that afterwards known as the "Pool of Siloam." The main direction of Nehemiah's tour of inspection is fairly definite to us. He started at the western exit from the city and passed down to the left, to where the Valley of Hinnom joins the Valley of the Kidron; ascending this valley, he found the masses of stones and heaps of rubbish in such confusion that he was compelled to leave the animal he had been riding hitherto and to clamber over the ruins on foot. Reaching the north-eastern corner of the Valley of the Kidron, he would turn round by the northern side of the city, where most of the gates had been situated, because there the city, which was difficult of access to the south and the east on account of the encircling ravines, could be easily approached.

And what did he gain by his journey? He gained knowledge. The reformation that is planned by the student at his desk, without any reference to the actual state of affairs, will be, at best, a Utopian dream. But if the dreamer is also a man of resources and opportunities, his impracticable schemes may issue in incalculable mischief. "Nothing is more terrible," says Goethe, "than *active ignorance*." We can smile at a knight-errant Don Quixote; but a Don Quixote in power would be as dangerous as a Nero. Most schemes of socialism, though they spring from the brains of amiable enthusiasts, break up like empty bubbles on the first contact with the real world. It is especially necessary, too, to know the worst. Op-

timism is very cheering in idea, but when it is indulged in to the neglect of truth, with an impatient disregard for the shady side of life, it simply leads its devotees into a fools' paradise. The highest idealist must have something of the realist in him if he would ever have his ideas transformed into facts.

Further, it is to be noted that Nehemiah would gather his information for himself; he could not be content with hearsay evidence. Here again he reveals the practical man. It is not that he distrusts the honesty of any agents he might employ, nor merely that he is aware of the deplorable inaccuracy of observers generally and the inability of nearly all people to give an uncoloured account of what they have seen; but he knows that there is an impression to be obtained by personal observation which the most correct description cannot approach. No map or book will give a man a right idea of a place that he has never visited. If this is true of the external world, much more is it the case with those spiritual realities which the eye hath not seen, and which *therefore* it has not entered into the heart of man to conceive. Wordsworth frequently refers to his sensations of surprise and disappointment passing over into a new delight when he first beheld scenes long ago described to him in verse of legend. He finds "Yarrow visited" very unlike "Yarrow unvisited." One commonplace distinction we must all have noticed under similar circumstances —viz., that the imagination is never rich and varied enough to supply us with the complications of the reality. Before we have looked at it our idea of the landscape is too simple, and an invariable impression produced by the actual sight of it is to make us feel how much more elaborate it is. Indeed a personal

investigation of most phenomena reveals an amount of complication previously unsuspected. Where the investigation is, like Nehemiah's, concerned with an evil we propose to attack, the result is that we begin to see that the remedy cannot be so simple as we imagined before we knew all the facts.

But the chief effect of Nehemiah's night ride would be to impress him with an overwhelming sense of the desolation of Jerusalem. We may know much by report, but we feel most keenly that of which we have had personal experience. Thus the news of a gigantic cataclysm in China does not affect us with a hundredth part of the emotion that is excited in us by a simple street accident seen from our own windows. The man whose heart will be moved enough for him to sacrifice himself seriously in relieving misery is he who will first "*visit* the fatherless and widows in their affliction."* Then the proof that the impression is deep and real, and not a mere idle sentiment, will be seen in the fact that it prompts action. Nehemiah was moved to tears by the report of the ruinous condition of Jerusalem, which reached him in the far-off palace beyond the Euphrates. What the scene meant to him as he slowly picked his way among the huge masses of masonry is seen by his conduct immediately afterwards. It must have stirred him profoundly. The silence of the sleeping city, broken now and again by the dismal howls of packs of dogs scouring the streets, or perhaps by the half-human shrieks of jackals on the deserted hills in the outlying country; the dreary solitude of the interminable heaps of ruins; the mystery of strange objects half-descried in the distance

* James i. 27.

by starlight, or, at best, by moonlight; the mournful discovery, on nearer view, of huge building stones tumbled over and strewn about on mountainous heaps of dust and rubbish; the gloom, the desolation, the terror,—all this was enough to make the heart of a patriot faint with despair. Was it possible to remedy such huge calamities?

Nehemiah does not despair. He has no time to grieve. We hear no more of his weeping and lamentation and fasting. Now he is spurred on to decisive action.

Fortified by the knowledge he has acquired in his adventurous night ride, and urged by the melancholy sights he has witnessed, Nehemiah loses no time in bringing his plans before the oligarchy of nobles who held the rule in Jerusalem previous to his coming, as well as the rest of the Jews. Though he is now the officially appointed governor, he cannot arrange matters with a high hand. He must enlist the sympathy and encourage the faith, both of the leaders and of the people generally.

The following points in his speech to the Jews may be noticed. First, he calls attention to the desolate condition of Jerusalem.* This is a fact well known. "Ye *see* the evil case that we are in," he says, "how Jerusalem lieth waste, and the gates thereof are burned with fire." The danger was that apathy would succeed to despair, for it is possible for people to become accustomed to the most miserable condition. The reformer must infuse a "Divine discontent"; and the preliminary step is to get the evil plight well recognised and heartily disliked. In the second place, Nehemiah

* Neh. ii. 17, 18.

exhorts the nobles and people to join him in building the walls. So now he clearly reveals his plan. The charm in his utterance here is in the use of the first person plural: not the first person *singular*—he cannot do the work alone, nor does he wish to; not the *second* person—though he is the authoritative governor, he does not enjoin on others a task the toil and responsibility of which he will not share himself. In the genuine use of this pronoun "we" there lies the secret of all effective exhortation. Next Nehemiah proceeds to adduce reasons for his appeal. He calls out the sense of patriotic pride in the remark, "that we be no more a reproach"; and he goes further, for the Jews are the people of God, and for them to fail is for reproach to be cast on the name of God Himself. Here is the great religious motive for not permitting the city of God to lie in ruins, as it is to-day the supreme motive for keeping all taint of dishonour from the Church of Christ.

But direct encouragements are needed. A sense of shame may rouse us from our lethargy, and yet in the end it will be depressing if it does not give place to the inspiration of a new hope. Now Nehemiah has two fresh grounds of encouragement. He first names that which he esteems highest—the presence and help of God in his work. "I told them," he says, "of the hand of my God which was good upon me." How could he despair, even at the spectacle of the ruined walls and gateways, with the consciousness of this great and wonderful truth glowing in his heart? Not that he was a mystic weaving fantastic dreams out of the filmy substance of his own vague feelings. It is true he felt impelled by the strong urging of his patriotism, and he knew that God was in that holy passion. Yet

his was an objective mind and he recognised the hand of God chiefly in external events—in the Providence that opens doors and indicates paths, that levels mountains of difficulty and fills up impassable chasms, that even bends the wills of great kings to do its bidding. This action of Providence he had himself witnessed; his very presence at Jerusalem was a token of it. He, once a household slave in the jealous seclusion of an Oriental palace, was now the governor of Jerusalem, appointed to his post for the express purpose of restoring the miserable city to strength and safety. In all this Nehemiah felt the hand of God upon him. Then it was a gracious and merciful Providence that had led him. Therefore he could not but own further that the hand of God was "good." He perceived God's work, and that work was to him most wonderfully full of lovingkindness. Here indeed was the greatest of all encouragements to proceed. It was well that Nehemiah had the devout insight to perceive it; a less spiritually minded man might have received the marvellous favour without ever discovering the hand from which it came. Following the example of the miserable, worldly Jacob, some of us wake up in our Bethel to exclaim with surprise, "Surely the Lord is in this place; and I knew it not." * But even that is better than to slumber on in dull indifference, too dead to recognise the Presence that guides and blesses every footstep, provoking the melancholy lamentation: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider." †

Lastly, Nehemiah not only perceived the hand of God and took courage from his assurance of the fact;

* Gen. xxviii. 16. † Isa. i. 3.

he made this glorious fact known to the nobles of Jerusalem in order to rouse their enthusiasm. He had the simplicity of earnestness, the openness of one who forgets self in advocating a great cause. Is not reticence in religion too often a consequence of the habit of turning one's thoughts inward? Such a habit will vanish at the touch of a serious purpose. The man who is in dead earnest has no time to be self-conscious; he does not indulge in sickly reflections on the effect of what he says on other people's opinions about himself; he will not care what they think about him so long as he moves them to do the thing it is laid on his soul to urge upon them. But it is difficult to escape from the selfish subjectivity of modern religion, and recover the grand naturalness of the saints alike of Old and of New Testament times.

After this revelation of the Divine Presence, Nehemiah's second ground of encouragement is of minor interest; it can be but one link in the chain of providential leading. Yet for a man who had not reached his lofty point of view, it would have filled the whole horizon. The king had given permission to the Jews to rebuild the walls; and he had allowed Nehemiah to visit Jerusalem for the very purpose of carrying out the work. This king, Artaxerxes, whose firman had stopped the earlier attempt and even sanctioned the devastating raid of the enemies of the Jews, was now proving himself the friend and champion of Jerusalem! Here was cheering news!

It is not surprising that such a powerful appeal as this of Nehemiah's was successful. It was like the magic horn that awoke the inmates of the enchanted castle. The spell was broken. The long, listless torpor of the Jews gave place to hope and energy, and

the people braced themselves to commence the work. These Jews who had been so lethargic hitherto were now the very men to undertake it. Nehemiah brought no new labourers; but he brought what was better, the one essential requisite for every great enterprise—an inspiration. He brought what the world most needs in every age. We wait for better men to arise and undertake the tasks that seem to be too great for our strength; we cry for a new race of God-sent heroes to accomplish the Herculean labours before which we faint and fail. But we might ourselves become the better men; nay, assuredly we should become God's heroes, if we would but open our hearts to receive the Spirit by the breath of which the weakest are made strong and the most indolent are fired with a Divine energy. To-day, as in the time of Nehemiah, the one supreme need is inspiration.

CHAPTER XIX.

BUILDING THE WALLS.

NEHEMIAH iii.

THE third chapter of the Book of Nehemiah supplies a striking illustration of the constructive character of the history of the Jews in the Persian period. Nor is that all. A mechanical, Chinese industry may be found side by side with indications of moral littleness. But the activity displayed in the restoration of the city walls is more than industrious, more than productive. We must be struck with the breadth of the picture. This characteristic was manifest in the earlier work of building the temple, and it pervades the subsequent religious movement of the shaping of Judaism and the development of The Law. Here it is apparent in the fact that the Jews unite in a great common work for the good of the whole community. It was right and necessary that they should rebuild their private houses; but though it would appear that some of these houses must have been in a very ruinous condition, for this was the case even with the governor's residence,* the great scheme now set on foot was for the public advantage. There is something almost socialistic about the execution of it; at all events we meet with that

* Neh. ii. 8.

comprehensiveness of view, that elevation of tone, that sinking of self in the interests of society, which we should look for in true citizenship.

This is the more noteworthy because the object of the Jews in the present undertaking was what is now called "secular." The earlier public building operations carried out by their fathers had been confessedly and formally religious. Zerubbabel and Jeshua had led a band of pilgrims up to Jerusalem for the express purpose of rebuilding the temple, and at first the returned exiles had confined their attention to this work and its associated sacrificial rites, without revealing any political ambition, and apparently without even coveting any civic privileges. Subsequently some sense of citizenship had begun to appear in Ezra's reformation, but every expression of it had been since checked by jealous and hostile influences from without. At length Nehemiah succeeded in rousing the spirit of citizenship by means of the inspiration of religious faith. The new enthusiasm was not directly concerned with the temple; it aimed at fortifying the city. Yet it sprang from prayer and faith. Thus the Jews were feeling their way to that sacredness of civic duties which we in the freer air of Christianity have been so slow to acknowledge.

The special form of this activity in the public interest is also significant. The process of drawing a line round Jerusalem by enclosing it within the definite circuit of a wall helped to mark the individuality and unity of the place as a *city*, which an amorphous congerie of houses could not be, according to the ancient estimate, because the chief distinction between a city and a village was just this, that the city was walled while the village was unwalled The first privilege enjoyed by

the city would be its security—its strength to withstand assaults. But the walls that shut out foes shut in the citizens—a fact which seems to have been present to the mind of the poet who wrote,—

> "Our feet are standing
> Within thy gates, O Jerusalem;
> Jerusalem, that art builded
> As a city that is compact together." *

The city is "compact together." City life is corporate life. It is not at all easy for us to appreciate this fact while our idea of a city is only represented by a crowd of men, women, and children crammed into a limited space, but with scarcely any sense of common life and aims; still less when we look behind the garish splendour of the streets to the misery and degradation, the disease and famine and vice, that make their nests under the very shadow of wealth and pleasure. Naturally we turn with loathing from such sights, and long for the fresh, quiet country life. But this accidental conglomerate of bricks and human beings is in no sense a city. The true city—such a city as Jerusalem, or Athens, or Rome in its best days—is a focus of the very highest development of life known to man. The word "civilisation" should remind us that it is the city which indicates the difference between the cultivated man and the savage. Originally it was the *civis*, the citizen, who marched in the van of the world's progress. Nor is it difficult to account for his position. Intercommunication of ideas sharpening intelligence—"as iron sharpeneth iron,"—division of labour permitting the specialisation of industry, combination in work making it possible for great undertakings to be carried out, the

* Psalm cxxii. 2, 3.

necessity for mutual considerateness among the members of a community and the consequent development of the social sympathies, all tend to progress. And the sense of a common life realised in this way has weighty moral issues. The larger the social unit becomes, the more will people be freed from pettiness of thought and selfishness of aim. The first step in this direction is made when we regard the family rather than the individual as the true unit. If we pass beyond this in modern times, we commonly advance straight on to the whole nation for our notion of a compact community. But the stride is too great. Very few people are able to reach the patriotism that sinks self in the larger life of a nation. With a Mazzini, and even with smaller men who are magnetised by the passion of such an enthusiast in times of excitement, this may be possible. But with ordinary men in ordinary times it is not very attainable. How many Englishmen leave legacies for the payment of the National Debt? Still more difficult is it to become really cosmopolitan, and acquire a sense of the supreme duty of living for mankind. Our Lord has come to our aid here in giving us a new unit—the Church; so that to be a citizen of this "City of God" is to be called out of the circle of the narrow, selfish interests into the large place where great, common duties and an all-comprehensive good of the whole body are set before us as the chief aims to be pursued.

In rebuilding the city walls, then, Nehemiah was accomplishing two good objects; he was fortifying the place, and he was restoring its organic unity. The two advantages would be mutually helpful, because the weakness of Jerusalem was destroying the peculiar character of her life. The aristocracy, thinking it impossible to preserve the community in isolation, had

encouraged and practised intermarriage with neighbouring people, no doubt from a politic regard to the advantage of foreign alliances. Although Nehemiah was not yet prepared to grapple with this great question, his fortification of Jerusalem would help the citizens to maintain their Jewish separateness, according to the principle that only the strong can be free.

The careful report which Nehemiah has preserved of the organisation of this work shows us how complete it was. The whole circuit of the walls was restored. Of course it was most necessary that nothing less should be attempted, because, like the strength of a chain, the strength of a fortress is limited to that of its weakest part. And yet—obvious as it is—probably most failures, not only in public works, but also in private lives, are directly attributable to the neglect of this elementary principle of defence. The difficulty always is to reach that kind of perfection which is suggested by the circle, rather than the pinnacle—the perfection of completeness. Now in the present instance the completion of the circuit of the walls of Jerusalem testifies to the admirable organising power of Nehemiah, his tact in putting the right men in the right places—the most important and difficult duty of a leader of men, and his perseverance in overcoming the obstacles and objections that must have been thrust in his path—all of them what people call secular qualities, yet all sustained and perfected by a noble zeal and by that transparent unselfishness which is the most powerful solvent of the selfishness of other people. There are more moral qualities involved in the art of organisation than they would suppose who regard it as a hard, mechanical con-

trivance in which human beings are treated like parts of a machine. The highest form of organisation is never attained in that brutal manner. Directly we approach men as persons endowed with rights, convictions, and feelings, an element of sympathy is called for which makes the organising process a much more delicate concern.

Another point calls for remark here. Nehemiah's description of his organisation of the people for the purpose of building the walls links the several groups of men who were responsible for the different parts with their several districts. The method of division shows a devolution of responsibility. Each gang had its own bit of wall or its own gate to see to. The rule regulating the assignment of districts was that, as far as practicable, every man should undertake the work opposite his own house. He was literally to "do the thing that lay nearest" to him in this business. It was in every way a wise arrangement. It would prevent the disorder and vexation that would be excited if people were running about to select favourite sites—choosing the easiest place, or the most prominent, or the safest, or any other desirable spot. Surely there is no principle of organisation so simple or so wise as that which directs us to work near home in the first instance. With the Jews this rule would commend itself to the instinct of self-interest. Nobody would wish the enemy to make a breach opposite his own door, of all places. Therefore the most selfish man would be likely to see to it that the wall near his house was solidly built. If, however, no other inducements had been felt in the end, the work would have failed of any great public good, as all purely selfish work must ultimately fail. There would have been

gaps which it was nobody's interest in particular to fill.

Next it is to be observed that this building was done by "piece work," and that with the names of the workmen attached to it, so that if any of them did their work ill the fact would be known and recorded to their lasting disgrace; but also so that if any put an extra amount of finish on their work this too should be known and remembered to their credit. The idle and negligent workman would willingly be lost in the crowd; but this escape was not to be permitted, he must be dragged out and set in the pillory of notoriety. On the other hand, the humble and devoted citizen would crave no recognition, doing his task lovingly for the sake of his God and his city, feeling that the work was everything—the worker nothing. For his own sake one who labours in this beautiful spirit seems to deserve to be sheltered from the blaze of admiration at the thought of which he shrinks back in dismay. And yet this is not always possible. St. Paul writes of the day when *every* man's work shall be made manifest.* If the honour is really offered to God, who inspires the work, the modesty which leads the human agent to seek the shade may be overstrained, for the servant need not blush to stand in the light when all eyes are directed to his Master. But when honour is offered to the servant also, this may not be without its advantages. Rightly taken it will humble him. He will feel that his unworthiness would not have permitted this if God had not been very gracious to him. Then he will feel also that he has a character to maintain. If it is ruinous to lose a reputation—"the better part of me," as poor

* 1 Cor. iii. 13.

Cassio exclaims in his agony of remorse—it must be helpful to have one to guard from reproach. "A good name is rather to be chosen than great riches," * not only because of the indirect advantages it brings from the consideration of the world—its mere purchasing power in the market of human favour; this is its least advantage. Its chief value is in the very possession of it by one whose honour is involved in living worthily of it.

From another point of view the record of the names of people who have rendered good service may be valuable. It will be a stimulus to their successors. The Early Church preserved the names of her confessors and martyrs in the diptychs which were expressly provided for use in public worship, that God might be praised for their noble lives, and that the living might be stimulated to follow their example. Here is one of the great uses of history. We cannot afford to forget the loyal service of the past, because out of it we draw inspiration for the present. The people with a great history have come into a rich heritage. To be a child of a really noble house, to spring from a family truly without reproach—a family all whose sons are pure and all whose daughters are brave—surely this is to receive a high commission to cherish the good name unsullied. As the later Jews gazed at the towers of Jerusalem and marked well her bulwarks, with the thought that this massive strength was the fruit of the toil and sacrifice of their own forefathers—so that the very names of individual ancestors were linked with exact spots on the grey walls—they would hear a call to loyal service worthy of their noble predecessors.

* Prov. xxii. 1.

To proceed, we may observe further that the groups of builders fall into several classes. The first place is given to the priestly order—"the high-priest and his brethren the priests."* This is quite in accordance with the sacerdotal spirit of the times, when the theocracy was emerging into power to take the place left vacant by the decay of the house of David. But the priests are not only named first. Nehemiah states that they were the first to respond to his appeal. "*Then*"—*i.e.*, after he had addressed the assembled Jews—"Then Eliashib the high-priest *rose up*," etc. This man—the grandson of Jeshua, from whom so much was expected by Zechariah—was the first to set his hand to the tremendous task. First in honour, he was first in service. The beauty of his action lies in its silence. Not a word is recorded as spoken by him. But he was not satisfied to sanction the work of humbler men. He led the people in the best possible way, by beginning the work himself, by directly taking upon him his share of it. In this noble simplicity of service Eliashib was followed by the priesthood generally. These men put forth no claims to immunity from the obligation of civic duties or secular occupations. It never occurred to them to object that such employments were in the least degree inconsistent with their high office. The priestly order was hampered by the strictest rules of artificial separation; but the quaint notion—so common in the East, and not quite unknown in the West—that there is something degrading in hard work did not enter into them.

There are two points to be noticed in the special work of the priests. First, *its locality*. These ministers

* Neh. iii. 1.

of the temple set up the "Sheep Gate," which was the gate nearest to the temple. Thus they made themselves responsible for their own quarters, guarding what was especially entrusted to their care. This was in accordance with the plan observed all round the city, that the inhabitants should work in the neighbourhood of their respective houses. The priests, who have the honour of special connection with the temple, feel that a special charge accompanies that honour; and rightly, for responsibility always follows privilege. Second, *its consecration.* The priests "sanctified" their work—*i.e.*, they dedicated it to God. This was not in the sacred enclosure—the *Haram*, as it is now called. Nevertheless, their gate and wall, as well as their temple, were to be reckoned holy. They did not hold the strange modern notion that while the cemetery, the city of the dead, is to be consecrated, the city of the living requires no consecration. They saw that the very stones and timbers of Jerusalem belonged to God, and needed His presence to keep them safe and pure. They were wise, for is He not "the God of the living" and of all the concerns of life?

The next class of workmen is comprised of men who were taken according to their families. These would probably be all of them citizens of Jerusalem, some present by right of birth as descendants of former citizens, others perhaps sprung from the inhabitants of distant towns not yet restored to Israel who had made Jerusalem their home. Their duty to fortify their own city was indubitable.

But now, as in the earlier lists, there is another class among the laity, consisting of the inhabitants of neighbouring towns, who are arranged, not according to families, but according to their residence. Most likely

these men were living in Jerusalem at the time; and yet it is probable that they retained their interest in their provincial localities. But Jerusalem was the capital, the centre of the nation, the Holy City. Therefore the inhabitants of other cities must care for her welfare. In a great scheme of religious centralisation at Jerusalem Josiah had found the best means of establishing unity of worship, and so of impressing upon the worshippers the idea of the unity of God. The same method was still pursued. People were not yet ripe for the larger thoughts of God and His worship which Jesus expressed by Jacob's well. Until that was reached, external unity with a visible centre was essential if a multiplex division of divinity was to be avoided. After these neighbours who thus helped the metropolis we have two other groups—the temple servants and the trade guilds of goldsmiths and merchants.

Now, while on all sides ready volunteers press forward to the work, just one painful exception is found to mar the harmony of the scene, or rather to lessen its volume—for this was found in abstention, not in active opposition. To their shame it is recorded that the nobles of Tekoa "put not their necks to the work of their Lord."* The general body of citizens from this town took part. We are not told why the aristocracy held back. Did they consider the labour beneath their dignity? or was there a breach between them and the townsfolk? The people of Tekoa may have been especially democratic. Ages before, a herdsman from this same town, the rough prophet Amos, had shown little respect for the great ones of the earth. Possibly

* Neh. iii. 5.

the Tekoites had vexed their princes by showing a similar spirit of independence. But if so, Nehemiah would regard their conduct as affording the princes no excuse. For it was the Lord's work that these nobles refused to undertake, and there is no justification for letting God's service suffer when a quarrel has broken out between His servants. Yet how common is this miserable result of divisions among men who should be united in the service of God. Whatever was the cause —whether it was some petty personal offence or some grave difference of opinion—these nobles go down the ages, like those unhappy men in the early days of the Judges who earned the "curse of Meroz," disgraced eternally, for no positive offence, but simply because they left undone what they ought to have done. Nehemiah pronounces no curse. He chronicles the bare fact. But his ominous silence in regard to any explanation is severely condemnatory. The man who builds his house on the sand in hearing Christ's words and doing them not, the servant who is beaten with many stripes because he knows his lord's will and does not perform it, that other servant who buries his talent, the virgins who forget to fill their vessels with oil, the people represented by goats on the left hand whose sole ground of accusation is that they refused to exercise the common charities—all these illustrate the important but neglected truth that our Lord's most frequent words of condemnation were expressed for what we call negative evil—the evil of harmless but useless lives.

Happily we may set exceptional devotion in another quarter over against the exceptional remissness of the nobles of Tekoa. Brief as is his summary of the division of the work, Nehemiah is careful to slip in

a word of praise for one Baruch the son of Zabbai, saying that this man "*earnestly* repaired" his portion.* That one word "earnestly" is a truer stamp of worth than all the honours claimed by the abstaining nobles on grounds of rank or pedigree; it goes down the centuries as the patent of true nobility in the realm of industry.

* Neh. iii. 20.

CHAPTER XX.

"MARK YE WELL HER BULWARKS."

NEHEMIAH iii.

THE Book of Nehemiah is our principal authority for the ancient topography of Jerusalem. But, as we have been already reminded, the sieges from which the city has suffered, and the repeated destruction of its walls and buildings, have obliterated many of the old landmarks beyond recovery. In some places the ground is now found to be raised sixty feet above the original surface; and in one spot it was even necessary to dig down a hundred and twenty feet to reach the level of the old pavement. It is therefore not at all wonderful that the attempt to identify the sites here named should have occasioned not a little perplexity. Still the explorations of underground Jerusalem have brought some important facts to light, and others can be fairly divined from a consideration of the historical record in the light of the more general features of the country, which no wars or works of man can alter.

The first, because the most obvious, thing to be noted in considering the site of Jerusalem is its mountainous character. Jerusalem is a mountain city, as high as a Dartmoor tor, some two thousand feet above the Mediterranean, with a drop of nearly four thousand feet on the farther side, beyond the Mount of Olives,

towards the deep pit where the Dead Sea steams in tropical heat. Looked at from the wilderness, through a gap in the hills round Bethlehem, she soars above us, with her white domes and towers clean-cut against the burning sky, like a city of clouds. In spite of the blazing southern sunshine, the air bites keenly on that fine altitude. It would be only reasonable to suppose that the vigour of the highlanders who dwelt in Jerusalem was braced by the very atmosphere of their home. And yet we have had to trace every impulse of zeal and energy after the restoration to the relaxing plains of the Euphrates and the Tigris! In all history the moral element counts for more than the material. Race is more than *habitat*; and religion is more than race.

Closely associated with this mountainous character of Jerusalem is a second feature. It is clear that the site for the city was chosen because of its singularly valuable ready-made defences. Jerusalem is a natural fortress. Protected on three sides by deep ravines, it would seem that she could be easily made impregnable. How awful, then, is the irony of her destiny! This city, so rarely favoured by nature for security against attack, has been more often assaulted and captured, and has suffered more of the horrors of war, than any other spot on earth.

The next fact to be noticed is the small size of Jerusalem. The dimensions of the city have varied in different ages. Under the Herods the buildings extended far beyond the ancient limits, and villas were dotted about on the outlying hills. But in Nehemiah's day the city was confined within a surprisingly contracted area. The discovery of the "Siloam inscription," leading to the identification of the gorge known to the

Romans as the *Tyropœon* with the ancient "Valley of Hinnom" or "Tophet," cuts off the whole of the modern Zion from the site of the ancient city, and points to the conclusion that the old Zion must have been nearer Moriah, and all Jerusalem crowded in the little space to the east of the chasm which was once thought to have run up through the middle of the city. No doubt the streets were narrow; the houses may have been high. Still the population was but slender, for after the walls had been built Nehemiah found the space he had enclosed too large for the inhabitants.* But our interest in Jerusalem is in no way determined by her size, or by the number of her citizens. A little town in a remote province, she was politically insignificant enough when viewed from the standpoint of Babylon, and in comparison with the many rich and populous cities of the vast Persian dominions. It is the more remarkable, then, that successive Persian sovereigns should have bestowed rare favours on her. From the day when Solomon built his temple, the unique glory of this city had begun to appear. Josiah's reformation in concentrating the national worship at Jerusalem advanced her peculiar privileges, which the rebuilding of the temple before the restoration of the city further promoted. Jerusalem is the religious metropolis of the world. To be first in religious honour it was not necessary that she should be spacious or populous. Size and numbers count for very little in religion. Its valuation is qualitative, not quantitative. Even the extent of its influence, even the size and mass of this, depends mainly on its character. Moreover, in Jerusalem, as a rule, the really effective religious life

* Neh. xi. 1.

was confined to a small group of the "pious"; sometimes it was gathered up in a single individual—a Jeremiah, an Ezra, a Nehemiah. This is a fact replete with encouragement for faith. It is an instance of the way in which God chooses the weak things—weak as to this world—to confound the strong. If a small city could once take the unique position held by Jerusalem, then why should not a small Church now? And if a little knot of earnest men within the city could be the nucleus of her character and the source of her influence, why should not quite a small group of earnest people give a character to their Church, and, through the Church, work wonders in the world, as the grain of mustard seed could move a mountain? The secret of the miracle is, like the secret of nature, that God is in the city and the Church, as God is in the seed. When once we have discovered this truth as a certain fact of life and history, our estimate of the relative greatness of things is revolutionised. The map and the census then cease to answer our most pressing questions. The excellence we look for must be spiritual—vigour of faith, self-abnegation of love, passion of zeal.

As we follow Nehemiah round the circuit of the walls the more special features of the city are brought under our notice. He begins with the "Sheep Gate," which was evidently near the temple, and the construction of which was undertaken by the priests as the first piece of work in the great enterprise. The name of this gate agrees well with its situation. Opening on the Valley of the Kidron, and facing the Mount of Olives and the lonely pass over the hills towards Jericho, it would be the gate through which shepherds would bring in their flocks from the wide pasturage of the wilderness. Possibly there was a market at the open space just

inside. The vicinity of the temple would make it easy to bring up the victims for the sacrifices by this way. As the Passover season approached, the whole neighbourhood would be alive with the bleating of thousands of lambs. Rich associations would thus cluster round the name of this gate. It would be suggestive of the pastoral life so much pursued by the men of Judah, whose favourite king had been a shepherd lad; and it would call up deeper thoughts of the mystery of sacrifice and the joy of the Paschal redemption of Israel. To us Christians the situation of the "Sheep Gate" has a far more touching significance. It seems to have stood near where the "St. Stephen's Gate" now stands; here, then, would be the way most used by our Lord in coming to and fro between Jerusalem and Bethany, the way by which He went out to Gethsemane on the last night, and probably the way by which He was brought back "as a sheep" among her shearers, "as a lamb" led to the slaughter.

Going round from this spot northwards, we have the part of the wall built by the men of Jericho, which would still look east, towards their own city, so that they would always see their work when they got their first glimpse of Jerusalem as they passed over the ridge of the Mount of Olives on their pilgrimages up to the feasts. The task of the men of Jericho ended at one of the northern gates, the construction of which, together with the fitting of its ponderous bolts and bars, was considered enough for another group of builders. This was called the "Fish Gate." Since it faced north, it would scarcely have been used by the traders who came up from the sea fisheries in the Mediterranean; it must have received the fish supply from the Jordan, and perhaps from as far as the Sea of Galilee. Still its

name suggests a wider range of commerce than the "Sheep Gate," which let in flocks chiefly from neighbouring hills. Jerusalem was in a singularly isolated spot for the capital of a country, one chosen expressly on account of its inaccessibility—the very opposite requisite from that of most capitals, which are planted by navigable rivers. Nevertheless she maintained communication, both political and commercial, with distant towns all along the ages of her chequered history.

After passing the work of one or two Jewish families and that of the Tekoites, memorable for the painful fact of the abstention of the nobles, we come to the "Old Gate." That a gate should bear such a name would lead us to think that once gates had not been so numerous as they were at this time. Yet most probably the "Old Gate" was really new, because very little of the original city remained above ground. But men love to perpetuate memories of the past. Even what is new in fact may acquire a flavour of age by the force of association. The wise reformer will follow the example of Nehemiah in linking the new on to the old, and preserving the venerable associations of antiquity wherever these do not hinder present efficiency.

Next we come to the work of men from the northern Benjamite towns of Gibeon and Mizpah,* whose volunteer service was a mark of their own brotherly spirit. It should be remembered, however, that Jerusalem originally belonged to the tribe of Benjamin. Working at the northern wall, in accordance with the rule observed throughout that all the Jews from outlying places should build in the direction of their own cities, these Benjamites carried it on as far as the districts of the

* Neh. iii. 7.

goldsmiths and apothecaries,* whose principal bazaars seem to have occupied the north quarter of the city—the quarter most suitable for trade, because first reached by most travellers. There, however—if we are to accept the generally received emendation of the text mentioned in the margin of the Revised Version—they found a bit of wall that had escaped destruction, and also probably the "Ephraim Gate," which is not named here, although it existed in the days of Nehemiah.† Inasmuch as the invasions had come from the north, and the recent Samaritan raid had also proceeded from the same quarter, it seems likely that the city had been taken on this side. If so, the enemy, after having got in through a gate which they had burnt, or through a breach in the wall, did not think it necessary to waste time in the heavy labour of tearing down the wall in their rear. Perhaps as this was the most exposed quarter, the wall was most solid here—it was known as "the *broad* wall." The wealthy goldsmiths would have been anxious that their bazaars should not be the first parts of the city to entertain a marauding host through any weakness in the defences. The next bit of wall was in the hands of a man of some importance, known as "the ruler of half the district of Jerusalem";‡ *i.e.*, he had the management of half the land belonging to the city—either a sort of police supervision of private estates, or the direct control of land owned by the municipality, and possibly farmed for the time being on communal principles.

Still following the northern wall, we pass the work of several Jerusalem families, and so on to the potteries, as we may infer from the remark about "the tower

* Neh. iii. 8. † Neh. viii. 16. ‡ Neh. iii. 9.

of the *furnaces*."* Here we must be at the "Corner Gate," † which, however, is not now named; "the tower of the furnaces" may have been part of its fortifications. Evidently this was an important position. The manager of the second half of the city estates and the villages on them—known as "his daughters"—had the charge of the work here. It was four hundred cubits from the "Ephraim Gate" to the corner.‡ At this point the long north wall ends, and the fortifications take a sharp turn southwards. Following the new direction, we pass by the course of the Valley of Hinnom, leaving it on our right. The next gate we meet is named after this ravine of evil omen the "Valley Gate." It would be here that the poor children, victims to the savage Moloch worship, had been led out to their fate. The name of the gate would be a perpetual reminder of the darkest passage in the old city's history of sin and shame. The gate would face west, and, in accordance with the arrangement throughout, the inhabitants of Zanoah, a town lying out from Jerusalem ten miles in that direction, undertook the erection of it. They also had charge of a thousand cubits of wall—an exceptionally long piece; but the gates were fewer on this side, and here possibly the steepness of the cliff rendered a slighter wall sufficient.

This long, unbroken stretch of wall ends at the "Dung Gate," through which the refuse of the city was flung out to the now degraded valley which once had been so famous for its pleasure gardens. Sanitary regulations are of course most necessary. We admire the minuteness with which they are attended to in the Pentateuch,

* Neh. iii. 11. † 2 Chron. xxvi. 9; Jer. xxxi. 38.
‡ 2 Kings xiv. 13.

and we regard the filthy condition of modern eastern cities as a sign of neglect and decay. Still the adornment of a grand gateway by the temple, or the solid building of a noble approach to the city along the main route from the north, would be a more popular undertaking than this construction of a "Dung Gate." It is to the credit of Nehemiah's admirable skill in organisation that no difficulty was found in filling up the less attractive parts of his programme, and it is even more to the credit of those who accepted the allotment of them that, as far as we know, they made no complaint. A common zeal for the public good overcame personal prejudices. The just and firm application of a universal rule is a great preventative of complaints in such a case. When the several bands of workers were to undertake the districts opposite their own houses if they were inhabitants of the city, or opposite their own towns if they were provincial Jews, it would be difficult for any of them to frame a complaint. The builders of the "Dung Gate" came, it would seem, from the most conspicuous eminence in the wilderness of Southern Judæa—that now known as the "Frank Mountain." The people who would take to such an out-of-the-world place of abode would hardly be such as we should look to for work requiring fineness of finish. Perhaps they were more suited to the unpretentious task which fell to their lot. Still this consideration does not detract from the credit of their good-natured acquiescence, for self-seeking people are the last to admit that they are not fit for the best places.

The next gate was in a very interesting position at the south-west corner, where the *Tyropœon* runs down to the Valley of the Kidron. It was called the "Fountain Gate," perhaps after the one natural spring

which Jerusalem possesses—that now known as the "Virgin's Fountain," and near to the Pool of Siloam, where the precious water from this spring was stored. The very name of the gate would call up thoughts of the value of its site in times of siege, when the fountain had to be "sealed" or covered over, to save it from being tampered with by the enemy. Close by is a flight of steps, still extant, that formerly led down to the king's garden. We are now near to Zion, in what was once the favourite and most aristocratic portion of the town. The lowering of the top of Zion in the time of the Maccabees, that it might not overlook the temple on Mount Moriah, and the filling up of the ravines, considerably detract from the once imposing height of this quarter of the city. Here ancient Jerusalem had looked superb—like an eagle perched on a rock. With such a fortress as Zion her short-sighted citizens had thought her impregnable; but Nehemiah's contemporaries were humbler and wiser men than the infatuated Jews who had rejected the warnings of Jeremiah.

The adjoining piece of wall brings us round to the tombs of the kings, which, according to the custom of antiquity, as we learn from a cuneiform inscription at Babylon, were within the city walls, although the tombs of less important people were outside—just as to this day we bury our illustrious dead in the heart of the metropolis. Nehemiah had been moved at the first report of the ruin of Jerusalem by the thought that his fathers' sepulchres were there.

From this spot it is not so easy to trace the remainder of the wall. The mention of the Levites has given rise to the opinion that Nehemiah now takes us at once to the temple again; but this is hardly possible in view

of his subsequent statements. We must first work round by Ophel, the "Water," the "East," and the "Horse" Gates—all of them apparently leading out towards the Valley of the Kidron. Levites and Priests, whose quarters we are gradually approaching, and other inhabitants of houses in this district, together with people from the Jordan Valley and the east country, carried out this last piece of work as far as a great tower standing out between Ophel and the corner of the temple wall, a tower so massive that some of its masonry can be seen still standing. But the narrative is here so obscure, and the sites have been so altered by the ravages of war and time, that the identification of most of them in this direction baffles inquiry.

"Mark ye well her bulwarks." Alas! they are buried in a desolation so huge that the utmost skill of engineering science fails to trace their course. The latest great discovery, which has simply revolutionised the map by identifying the *Tyropœon* with the Old Testament "Valley of Hinnom" or "Tophet," is the most striking sign of these topographical difficulties. The valley itself has been filled up with masses of rubbish, the sight of which to-day confirms the dreadful tragedy of the history of Jerusalem, the most tragic history on record. No city was ever more favoured by Heaven, and no city was ever more afflicted. Hers were the most magnificent endowments, the highest ideals, the fairest promises; hers too was the most miserable failure. Her beauty ravaged, her sanctity defiled, her light extinguished, her joy turned into bitterness, Heaven's bride has been treated as the scum of the streets. And now, after being abused by her own children, shattered by the Babylonian, outraged by the Syrian, demolished by the Roman, the city which

stoned her prophets and clamoured successfully for the death of her Saviour has again revived in poverty and misery—the pale ghost of her past, still the victim of the oppressor. The witchery of this wonderful city fascinates us to-day, and the very syllables of her name "JERUSALEM" sound strangely sweet and ineffably sad—

"Most musical, most melancholy."

It was fitting that the tenderest, most mournful lament ever uttered should have been called forth by our Lord's contemplation of such a city—a city which, deeming herself destined to be the joy of all the earth, became the plague-spot of history.

CHAPTER XXI.

ON GUARD.

NEHEMIAH ii. 10, 19; iv.

ALL his arrangements for rebuilding the walls of Jerusalem show that Nehemiah was awake to the dangers with which he was surrounded. The secrecy of his night ride was evidently intended to prevent a premature revelation of his plans. The thorough organisation, the mapping out of the whole line of the wall, and the dividing of the building operations among forty-two bands of workpeople, secured equal and rapid progress on all sides. Evidently the idea was to "rush" the work, and to have it fairly well advanced, so as to afford a real protection for the citizens, before any successful attempts to frustrate it could be carried out. Even with all these precautions, Nehemiah was harassed and hindered for a time by the malignant devices of his enemies. It was only to be expected that he would meet with opposition. But a few years before all the Syrian colonists had united in extracting an order from Artaxerxes for the arrest of the earlier work of building the walls, because the Jews had made themselves intensely obnoxious to their neighbours by sending back the wives they had married from among the Gentile peoples. The jealousy of Samaria, which had taken the lead in Palestine so long as Jerusalem was in

evidence, envenomed this animosity still more. Was it likely then that her watchful foes would hear with equanimity of the revival of the hated city—a city which must have seemed to them the very embodiment of the anti-social spirit ?

Now, however, since a favourite servant of the Great King had been appointed governor of Jerusalem, the Satrap of the Syrian provinces could scarcely be expected to interfere. Therefore the initiative fell into the hands of smaller men, who found it necessary to abandon the method of direct hostility, and to proceed by means of intrigues and ambuscades. There were three who made themselves notorious in this undignified course of procedure. Two of them are mentioned in connection with the journey of Nehemiah up to Jerusalem.* The first, the head of the whole opposition, is Sanballat, who is called the Horonite, seemingly because he is a native of one of the Beth-horons, and who appears to be the governor of the city of Samaria, although this is not stated. Throughout the history he comes before us repeatedly as the foe of the rival governor of Jerusalem. Next to him comes Tobiah, a chief of the little trans-Jordanic tribe of the Ammonites, some of whom had got into Samaria in the strange mixing up of peoples after the Babylonian conquest. He is called the servant, possibly because he once held some post at court, and if so he may have been personally jealous of Nehemiah's promotion.

Sanballat and his supporter Tobiah were subsequently joined by an Arabian Emir named Geshem. His presence in the group of conspirators would be surprising if we had not been unexpectedly supplied

* Neh. ii. 10.

with the means of accounting for it in the recently deciphered inscription which tells how Sargon imported an Arabian colony into Samaria. The Arab would scent prey in the project of a warlike expedition.

The opposition proceeded warily. At first we are only told that when Sanballat and his friend Tobiah heard of the coming of Nehemiah, "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."* In writing these caustic words Nehemiah implies that the jealous men had no occasion to fear that he meant any harm to them, and that they knew this. It seems very hard to him, then, that they should begrudge any alleviation of the misery of the poor citizens of Jerusalem. What was that to them? Jealousy might foresee the possibility of future loss from the recovery of the rival city, and in this they might find the excuse for their action, an excuse for not anticipating which so fervent a patriot as Nehemiah may be forgiven; nevertheless the most greedy sense of self-interest on the part of these men is lost sight of in the virulence of their hatred to the Jews. This is always the case with that cruel infatuation—the Anti-Semitic rage. Here it is that hatred passes beyond mere anger. Hatred is actually pained at the welfare of its object. It suffers from a Satanic misery. The venom which it fails to plant in its victim rankles in its own breast.

At first we only hear of this odious distress of the jealous neighbours. But the prosecutions of Nehemiah's designs immediately lead to a manifestation of open hostility—verbal in the beginning. No sooner had the Jews made it evident that they were responsive to

* Neh. ii. 10.

their leader's appeal and intended to rise and build, than they were assailed with mockery. The Samaritan and Ammonite leaders were now joined by the Arabian, and together they sent a message of scorn and contempt, asking the handful of poor Jews whether they were fortifying the city in order to rebel against the king. The charge of a similar intention had been the cause of stopping the work on the previous occasion.* Now that Artaxerxes' favourite cup-bearer was at the head of affairs, any suspicion of treason was absurd; but since hatred is singularly blind—far more blind than love—it is barely possible that the malignant mockers hoped to raise a suspicion. On the other hand, there is no evidence to show that they followed the example of the previous opposition and reported to headquarters. For the present they seem to have contented themselves with bitter raillery. This is a weapon before which weak men too often give way. But Nehemiah was not so foolish as to succumb beneath a shower of poor, ill-natured jokes.

His answer is firm and dignified.† It contains three assertions. The first is the most important. Nehemiah is not ashamed to confess the faith which is the source of all his confidence. In the eyes of men the Jews may appear but a feeble folk, quite unequal to the task of holding their ground in the midst of a swarm of angry foes. If Nehemiah had only taken account of the political and military aspects of affairs, he might have shrunk from proceeding. But it is just the mark of his true greatness that he always has his eye fixed on a Higher Power. He knows that God is in the project, and therefore he is sure that it must prosper. When a

* Ezra iv. 13. † Neh. ii. 20.

man can reach this conviction, mockery and insult do not move him. He has climbed to a serene altitude, from which he can look down with equanimity on the boiling clouds that are now far beneath his feet. Having this sublime ground of confidence, Nehemiah is able to proceed to his second point—his assertion of the determination of the Jews to arise and build. This is quite positive and absolute. The brave man states it, too, in the clearest possible language. Now the work is about to begin there is to be no subterfuge or disguise. Nehemiah's unflinching determination is based on the religious confession that precedes it. The Jews are God's servants; they are engaged in His work; they know He will prosper them; therefore they most certainly will not stay their hand for all the gibes and taunts of their neighbours. Lastly, Nehemiah contemptuously repudiates the claim of these impertinent intruders to interfere in the work of the Jews; he tells them that they have no excuse for their meddling, for they own no property in Jerusalem, they have no right of citizenship or of control from without, and there are no tombs of *their* ancestors in the sacred city.

In this message of Nehemiah's we seem to hear an echo of the old words with which the temple-builders rejected the offer of assistance from the Samaritans, and which were the beginning of the whole course of jealous antagonism on the part of the irritated neighbours. But the circumstances are entirely altered. It is not a friendly offer of co-operation, but its very opposite, a hostile and insulting message designed to hinder the Jews, that is here so proudly resented. In the reply of Nehemiah we hear the Church refusing to bend to the will of the world, because the world has no right to trespass on her territory. God's work is not to be

tampered with by insolent meddlers. Jewish exclusiveness is painfully narrow, at least in our estimation of it, when it refuses to welcome strangers or to recognise the good that lies outside the sacred enclosure; but this same characteristic becomes a noble quality, with high ethical and religious aims, when it firmly refuses to surrender its duty to God at the bidding of the outside world. The Christian can scarcely imitate Nehemiah's tone and temper in this matter; and yet if he is loyal to his God he will feel that he must be equally decided and uncompromising in declining to give up any part of what he believes to be his service of Christ to please men who unhappily as yet have "no part, or right, or memorial" in the New Jerusalem; although, unlike the Jew of old, he will be only too glad that all men should come in and share his privileges.

After receiving an annoying answer it was only natural that the antagonistic neighbours of the Jews should be still more embittered in their animosity. At the first news of his coming to befriend the children of Israel, as Nehemiah says, Sanballat and Tobiah were grieved; but when the building operations were actually in process the Samaritan leader passed from vexation to rage—"he was wroth and took great indignation."* This man now assumed the lead in opposition to the Jews. His mockery became more bitter and insulting. In this he was joined by his friend the Ammonite, who declared that if only one of the foxes that prowl on the neighbouring hills were to jump upon the wall the creature would break it down.† Perhaps he had received a hint from some of his spies that the new work that had been so hastily pressed forward was not

* Neh. iv. 1. † Neh. iv. 3.

any too solid. The "Palestine Exploration Fund" has brought to light the foundations of what is believed to be a part of Nehemiah's wall at Ophel, and the base of it is seen to be of rubble, not founded on the rock, but built on the clay above, so that it has been possible to drive a mine under it from one side to the other—a rough piece of work, very different from the beautifully finished temple walls.*

Nehemiah met the renewed shower of insults in a startling manner. He cursed his enemies.† Deploring before God the contempt that was heaped on the Jews, he prayed that the reproach of the enemies might be turned on their own head, devoted them to the horrors of a new captivity, and even went so far as to beg that no atonement might be found for their iniquity, that their sin might not be blotted out. In a word, instead of himself forgiving his enemies, he besought that they might not be forgiven by God. We shudder as we read his terrible words. This is not the Christ spirit. It is even contrary to the less merciful spirit of the Old Testament. Yet, to be just to Nehemiah, we must consider the whole case. It is most unfair to tear his curse out of the history and gibbet it as a specimen of Jewish piety. Even strong men who will not give way before ridicule may feel its stabs—for strength is not inconsistent with sensitiveness. Evidently Nehemiah was irritated; but then he was much provoked. For the moment he lost his self-possession. We must remember that the strain of his great undertaking was most exhausting, and we must be patient with the utterances of one so sorely tried. If lethargic people criticise adversely the hasty utterances of a more

* Conder, "Bible Geography," p. 131. † Neh. iv. 4.

intense nature, they forget that, though they may never lose their self-control, neither do they ever rouse themselves to the daring energy of the man whose failings they blame. Then it was not any personal insults hurled against himself that Nehemiah resented so fiercely. It was his work that the Samaritans were trying to hinder. This he believed to be really God's work, so that the insults offered to the Jews were also directed against God, who must have been angry also. We cannot justify the curse by the standard of the Christian law; but it is not reasonable to apply that standard to it. We must set it by the side of the Maledictory Psalms. From the standpoint of its author it can be fully accounted for. To say that even in this way it can be defended, however, is to go too far. We have no occasion to persuade ourselves that any of the Old Testament saints were immaculate, even in the light of Judaism. Nehemiah was a great and good man, yet he was not an Old Testament Christ.

But now more serious opposition was to be encountered. Such enemies as those angry men of Samaria were not likely to be content with venting their spleen in idle mockery. When they saw that the keenest shafts of their wit failed to stop the work of the citizens of Jerusalem, Sanballat and his friends found it necessary to proceed to more active measures, and accordingly they entered into a conspiracy for the double purpose of carrying on actual warfare and of intriguing with disaffected citizens of Jerusalem—"to cause confusion therein." * Nehemiah was too observant and penetrating a statesman not to become aware of what was going on; the knowledge that the

* Neh. iv. 8, 11.

plots existed revealed the extent of his danger, and compelled him to make active preparations for thwarting them. We may notice several important points in the process of the defence.

1. *Prayer.*—This was the first, and in Nehemiah's mind the most essential defensive measure. We find him resorting to it in every important juncture of his life. It is his sheet-anchor. But now he uses the plural number. Hitherto we have met only with his private prayers. In the present case he says, "*We* made *our* prayer unto *our* God." * Had the infection of his prayerful spirit reached his fellow-citizens, so that they now shared it? Was it that the imminence of fearful danger drove to prayer men who under ordinary circumstances forgot their need of God? Or were both influences at work? However it was brought about, this association in prayer of some of the Jews with their governor must have been the greatest comfort to him, as it was the best ground for the hope that God would not now let them fall into the hands of the enemy. Hitherto there had been a melancholy solitariness about the earnest devotion of Nehemiah. The success of his mission began to show itself when the citizens began to participate in the same spirit of devotion.

2. *Watchfulness.*—Nehemiah was not the fanatic to blunder into the delusion that prayer was a substitute for duty, instead of being its inspiration. All that followed the prayer was really based upon it. The calmness, hope, and courage won in the high act of communion with God made it possible to take the necessary steps in the outer world. Since the greatest

* Neh. iv. 9.

danger was not expected as an open assault, it was most necessary that an unbroken watch should be maintained, day and night. Nehemiah had spies out in the surrounding country, who reported to him every planned attack. So thorough was this system of espionage, that though no less than ten plots were concocted by the enemy, they were all discovered to Nehemiah, and all frustrated by him.

3. *Encouragement.*—The Jews were losing heart. The men of Judah came to Nehemiah with the complaint that the labourers who were at work on the great heaps of rubbish were suffering from exhaustion. The reduction in the numbers of workmen, owing to the appointment of the guard, would have still further increased the strain of those who were left to toil among the mounds. But it would have been fatal to draw back at this juncture. That would have been to invite the enemy to rush in and complete the discomfiture of the Jews. On Nehemiah came the obligation of cheering the dispirited citizens. Even the leading men, who should have rallied the people, like officers at the head of their troops, shared the general depression. Nehemiah was again alone—or at best supported by the silent sympathy of his companions in prayer. There was very nearly a panic; and for one man to stand out under such circumstances as these in solitary courage, not only resisting the strong contagion of fear, but stemming the tide and counteracting its movement, this would be indeed the sublimity of heroism. It was a severe test for Nehemiah; and he came out of it triumphant. His faith was the inspiration of his own courage, and it became the ground for the encouragement of others. He addressed the people and their nobles in a spirited appeal. First, he

exhorted them to banish fear. The very tone of his voice must have been reassuring; the presence of one brave man in a crowd of cowards often shames them out of their weakness. But Nehemiah proceeded to give reasons for his encouragement. Let the men remember their God Jehovah, how great and terrible He is! The cause is His, and His might and terror will defend it. Let them think of their people and their families, and fight for brethren and children, for wives and homes! Cowardice is unbelief and selfishness combined. Trust in God and a sense of duty to others will master the weakness.

4. *Arms.*—Nehemiah gave the first place to the spiritual and moral defences of Jerusalem. Yet his material defences were none the less thorough on account of his prayers to God or his eloquent exhortation of the people and their leaders. They were most complete.

His arrangements for the military protection of Jerusalem converted the whole city into an armed camp. Half the citizens in turn were to leave their work, and stand at arms with swords and spears and bows. Even in the midst of the building operations the clatter of weapons was heard among the stones, because the masons at work on the walls and the labourers while they poised on their heads baskets full of rubbish from the excavations had swords attached to their sashes. Residents of the suburbs were required to stay in the city instead of returning home for the night, and no man could put off a single article of clothing when he lay down to sleep. Nor was this martial array deemed sufficient without some special provision against a surprise. Nehemiah therefore went about with a trumpeter, ready to summon all hands to any point of danger on the first alarm.

Still, though the Jews were hampered with these preparations for battle, tired with toil and watching, and troubled by dreadful apprehensions, the work went on. This is a great proof of the excellency of Nehemiah's generalship. He did not sacrifice the building to the fighting. The former was itself designed to produce a permanent defence, while the arms were only for temporary use. When the walls were up the citizens could give the laugh back to their foes. But in itself the very act of working was reassuring. Idleness is a prey to fears which industry has no time to entertain. Every man who tries to do his duty as a servant of God is unconsciously building a wall about himself that will be his shelter in the hour of peril.

CHAPTER XXII.

USURY.

NEHEMIAH V.

WE open the fifth chapter of "Nehemiah" with a shock of pain. The previous chapter described a scene of patriotic devotion in which nearly all the people were united for the prosecution of one great purpose. There we saw the priests and the wealthy citizens side by side with their humble brethren engaged in the common task of building the walls of Jerusalem and guarding the city against assault. The heartiness with which the work was first undertaken, the readiness of all classes to resume it after temporary discouragements, and the martial spirit shown by the whole population in standing under arms in the prosecution of it, determined to resist any interference from without, were all signs of a large-minded zeal in which we should have expected private interests to have given place to the public necessities of the hour. But now we are compelled to look at the seamy side of city life. In the midst of the unavoidable toils and dangers occasioned by the animosity of the Samaritans, miserable internal troubles had broken out among the Jews; and the perplexing problems which seem to be inseparable from the gathering together of a number of people under any known past or present social system

had developed in the most acute form. The gulf between the rich and the poor had widened ominously; for while the poor had been driven to the last extremity, their more fortunate fellow-citizens had taken a monstrously cruel advantage of their helplessness. Famine-stricken men and women not only cried to Nehemiah for the means of getting corn for themselves and their families; they had a complaint to make against their brethren. Some had lost their lands after mortgaging them to rich Jews. Others had even been forced by the money-lenders to sell their sons and daughters into slavery. They must have been on the brink of starvation before resorting to such an unnatural expedient. How wonderfully, then, do they exhibit the patience of the poor in their endurance of these agonies! There were no bread-riots. The people simply appealed to Nehemiah, who had already proved himself their disinterested friend, and who, as governor, was responsible for the welfare of the city.

It is not difficult to see how it came about that many of the citizens of Jerusalem were in this desperate plight. In all probability most of Zerubbabel's and Ezra's pilgrims had been in humble circumstances. It is true successive expeditions had gone up with contributions to the Jerusalem colony; but most of the stores they had conveyed had been devoted to public works, and even anything that may have been distributed among the citizens could only have afforded temporary relief. War utterly paralyses industry and commerce. In Judæa the unsettled state of the country must have seriously impeded agricultural and pastoral occupations. Then the importation of corn into Jerusalem would be almost impossible while roving enemies were on the watch in the open country, so that

the price of bread would rise as a result of scarcity. At the same time the presence of persons from the outlying towns would increase the number of mouths to be fed within the city. Moreover, the attention given to the building of the walls and the defence of Jerusalem from assault would prevent artisans and tradesmen from following the occupations by which they usually earned their living. Lastly, the former governors had impoverished the population by exacting grievously heavy tribute. The inevitable result of all this was debt and its miserable consequences.

Just as in the early history of Athens and later at Rome, the troubles to the state arising from the condition of the debtors were now of the most serious character. Nothing disorganises society more hopelessly than bad arrangements with respect to debts and poverty. Nehemiah was justly indignant when the dreadful truth was made known to him. We may wonder why he had not discovered it earlier, since he had been going in and out among the people. Was there a certain aloofness in his attitude? His lonely night ride suggests something of the kind. In any case his absorbing devotion to his one task of rebuilding the city walls could have left him little leisure for other interests. The man who is engaged in a grand scheme for the public good is frequently the last to notice individual cases of need. The statesman is in danger of ignoring the social condition of the people in the pursuit of political ends. It used to be the mistake of most governments that their foreign policy absorbed their attention to the neglect of home interests.

Nehemiah was not slow in recognising the public need, when it was brought under his notice by the cry of

the distressed debtors. According to the truly modern custom of his time in Jerusalem, he called a public meeting, explained the whole situation, and appealed to the creditors to give back the mortgaged lands and remit the interest on their loans. This was agreed to at once, the popular conscience evidently approving of the proposal. Nehemiah, however, was not content to let the matter rest here. He called the priests, and put them on their oath to see that the promise of the creditors was carried out. This appeal to the priesthood is very significant. It shows how rapidly the government was tending towards a sacerdotal theocracy. But it is important to notice that it was a social and not a purely political matter in which Nehemiah looked to the priests. The social order of the Jews was more especially bound up with their religion, or rather with their law and its regulations, while as yet questions of quasi-foreign policy were freely relegated to the purely civil authorities, the heads of families, the nobles, and the supreme governor under the Persian administration.

Nehemiah followed the example of the ancient prophets in his symbolical method of denouncing any of the creditors who would not keep the promise he had extracted from them. Shaking out his mantle, as though to cast off whatever had been wrapped in its folds, he exclaimed, "So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied." * This was virtually a threat of confiscation and excommunication. Yet the *Ecclesia* gladly assented, crying "Amen" and praising the Lord.

The extreme position here taken up by Nehemiah

* Neh. v. 13.

and freely conceded by the people may seem to us unreasonable unless we have considered all the circumstances. Nehemiah denounced the conduct of the money-lenders as morally wrong. "The thing that ye do is not good," he said. It was opposed to the will of God. It provoked the reproach of the heathen. It was very different from his own conduct, in redeeming captives and supporting the poor out of his private means. Now, wherein was the real evil of the conduct of these creditors? The primitive law of the "Covenant" forbad the Jews to take interest for loans among their brethren.* But why so? Is there not a manifest convenience in the arrangements by which those people who possess a superfluity may lend to those who are temporarily embarrassed? If no interest is to be paid for such loans, is it to be expected that rich people will run the risk and put themselves to the certain inconvenience they involve? The man who saves generally does so in order that his savings may be of advantage to him. If he consents to defer the enjoyment of them, must not this be for some consideration? In proportion as the advantages of saving are reduced the inducements to save will be diminished, and then the available lending fund of the community will be lessened, so that fewer persons in need of temporary accommodation will be able to receive it. From another point of view, may it not be urged that if a man obtains the assistance of a loan he should be as willing to pay for it as he would be to pay for any other distinct advantage? He does not get the convenience of a coach-ride for nothing: why should he not expect to pay anything for a lift along a difficult bit of his financial course? Sometimes

* Exod. xxii. 25.

a loan may be regarded as an act of partnership. The tradesman who has not sufficient capital to carry on his business borrows from a neighbour who possesses money which he desires to invest. Is not this an arrangement in which lending at interest is mutually advantageous? In such a case the lender is really a sort of "sleeping partner," and the interest he receives is merely his share in the business, because it is the return which has come back to him through the use of his money. Where is the wrong of such a transaction? Even when the terms are more hard on the debtor, may it not be urged that he does not accept them blindfold? He knows what he is doing when he takes upon himself the obligations of his debt and its accompanying interest; he willingly enters into the bond, believing that it will be for his own advantage. How then can he be regarded as the victim of cruelty?

This is one side of the subject, and it is not to be denied that it exhibits a considerable amount of truth from its own point of view. Even on this ground, however, it may be doubted whether the advantages of the debtor are as great as they are represented. The system of carrying on business by means of borrowed capital is answerable for much of the strain and anxiety of modern life, and not a little of the dishonesty to which traders are now tempted when hard pressed. The offer of "temporary accommodation" is inviting, but it may be questioned whether this is not more often than not a curse to those who accept it. Very frequently it only postpones the evil day. Certainly it is not found that the multiplication of "pawn-shops" tends to the comfort and well-being of the people among whom they spring up, and possibly, if we could look behind the scenes, we should discover that lending

agencies in higher commercial circles were not much more beneficial to the community.

Still, it may be urged, even if the system of borrowing and lending is often carried too far, there are cases in which it is manifestly beneficial. The borrower may be really helped over a temporary difficulty. In a time of desperate need he may even be saved from starvation. This is not to be denied. We must look at the system as a whole, however, rather than only at its favourable instances.

The strength of the case for lending money at interest rests upon certain plain laws of "Political Economy." Now it is absurd to denounce the science of "Political Economy" as "diabolical." No science can be either good or bad, for by its nature all science deals only with truth and knowledge. We do not talk of the morality of chemistry. The facts may be reprehensible; but the scientific co-ordination of them, the discovery of the principles which govern them, cannot be morally culpable. Nevertheless "Political Economy" is only a science on the ground of certain pre-suppositions. Remove those pre-suppositions, and the whole fabric falls to the ground. It is not then morally condemned; it is simply inapplicable, because its data have disappeared. Now one of the leading data of this science is the principle of self-interest. It is assumed throughout that men are simply producing and trading for their own advantage. If this assumption is allowed, the laws and their results follow with the iron necessity of fate. But if the self-seeking principle can be removed, and a social principle be made to take its place, the whole process will be altered. We see this happening with Nehemiah, who is willing to lend free of interest. In his case the strong

pleas for the reasonableness, for the very necessity of the other system fall to the ground. If the contagion of his example were universal, we should have to alter our books of "Political Economy," and write on the subject from the new standpoint of brotherly kindness.

We have not yet reached the bottom of this question. It may still be urged that, though it was very gracious of Nehemiah to act as he did, it was not therefore culpable in others who failed to share his views and means not to follow suit. In some cases the lender might be depending for a livelihood on the produce of his loans. If so, were he to decline to exact it, he himself would be absolutely impoverished. We must meet this position by taking into account the actual results of the money-lending system practised by the Jews in Jerusalem in the days of Nehemiah. The interest was high—"the hundredth part of the money"*—*i.e.*, with the monthly payments usual in the East, equivalent to twelve per cent. annual interest. Then those who could not pay this interest, having already pledged their estates, forfeited the property. A wise regulation of Deuteronomy—unhappily never practised—had required the return of mortgaged land every seven years.† This merciful regulation was evidently intended to prevent the accumulation of large estates in the hands of rich men who would "add field to field" in a way denounced by the prophets with indignation.‡ Thus the tendency to inequality of lots would be avoided, and temporary embarrassment could not lead to the permanent ruin of a man and his children after him. It was felt, too, that there was a sacred character in the land, which was the

* Neh. v. 11. † Deut. xv. 1-6. ‡ *E.g.*, Isa. v. 8.

Lord's possession. It was not possible for a man to whom a portion had been allotted to wholly alienate it; for it was not his to dispose of, it was only his to hold. This mystical thought would help to maintain a sturdy race of peasants—Naboth, for example—who would feel their duty to their land to be of a religious nature, and who would therefore be elevated and strengthened in character by the very possession of it. All these advantages were missed by the customs that were found to be prevalent in the time of Nehemiah.

Far worse than the alienation of their estates was the selling of their children by the hard-pressed creditors. An ancient law of rude times recognised the fact and regulated it in regard to daughters;* but it is not easy to see how in an age of civilisation any parents possessed of natural feeling could bring themselves to consent to such a barbarity. That some did so is a proof of the morally degrading effect of absolute penury. When the wolf is at the door, the hungry man himself becomes wolfish. The horrible stories of mothers in besieged cities boiling and eating their own children can only be accounted for by some such explanation as this. Here we have the severest condemnation of the social system which permits of the utter destitution of a large portion of the community. It is most hurtful to the characters of its victims; it de-humanises them, it reduces them to the level of beasts.

Did Ezra's stern reformation prepare the way for this miserable condition of affairs? He had dared to tamper with the most sacred domestic ties. He had attacked the sanctities of the home. May we suppose that one result of his success was to lower the sense

* Exod. xxi. 7.

of home duties, and even to stifle the deepest natural affections? This is at least a melancholy possibility, and it warns us of the danger of any invasion of family claims and duties by the Church or the State.

Now it was in face of the terrible misery of the Jews that Nehemiah denounced the whole practice of usury which was the root of it. He was not contemplating those harmless commercial transactions by which, in our day, capital passes from one hand to another in a way of business that may be equally advantageous to borrower and lender. All he saw was a state of utter ruin—land alienated from its old families, boys and girls sold into slavery, and the unfortunate debtors, in spite of all their sacrifices, still on the brink of starvation. In view of such a frightful condition, he naturally denounced the whole system that led to it. What else could he have done? This was no time for a nice discrimination between the use and the abuse of the system. Nehemiah saw nothing but abuse in it. Moreover, it was not in accordance with the Hebrew way ever to draw fine distinctions. If a custom was found to be working badly, that custom was reprobated entirely; no attempt was made to save from the wreck any good elements that might have been discovered in it by a cool scientific analysis. In The Law, therefore, as well as in the particular cases dealt with by Nehemiah, lending at interest among Jews was forbidden, because as usually practised it was a cruel, hurtful practice. Nehemiah even refers to lending on a pledge, without mentioning the interest, as an evil thing, because it was taken for granted that usury went with it.*

* Neh. v. 7, 10, where instead of "usury" (A.V.) we should read "pledge."

But that usury was not thought to be morally wrong in itself we may learn from the fact that Jews were permitted by their law to practise it with foreigners,* while they were not allowed to do any really wrong thing to them. This distinction between the treatment of the Jew and that of the Gentile throws some light on the question of usury. It shows that the real ground of condemnation was that the practice was contrary to brotherhood. Since then Christianity enlarges the field of brotherhood, the limits of exactions are proportionately extended. There are many things that we cannot do to a man when we regard him as a brother, although we should have had no compunction in performing them before we had owned the close relationship.

We see then that what Nehemiah and the Jewish law really condemned was not so much the practice of taking interest in the abstract as the carrying on of cruel usury among brothers. The evil that lies in that also appears in dealings that are not directly financial. The world thinks of the Jew too much as of a Shylock who makes his money breed by harsh exactions practised on Christians. But when Christians grow rich by the ill-requited toil of their oppressed fellow-Christians, when they exact more than their pound of flesh, when drop by drop they squeeze the very life-blood out of their victims, they are guilty of the abomination of usury—in a new form, but with few of its evils lightened. To take advantage of the helpless condition of a fellow-man is exactly the wickedness denounced by Nehemiah in the heartless rich men of his day. It is no excuse for this that we are within our rights. It is not always right to insist upon our

* Deut. xv. 3-6.

rights. What is legally innocent may be morally criminal. It is even possible to get through a court of justice what is nothing better than a theft in the sight of Heaven. It can never be right to push any one down to his ruin.

But, it may be said, the miserable man brought his trouble upon himself by his own recklessness. Be it so. Still he is our brother, and we should treat him as such. We may think we are under no obligation to follow the example of Nehemiah, who refused his pay from the impoverished citizens, redeemed Israelites from slavery in foreign lands, lent money free of interest, and entertained a number of Jews at his table —all out of the savings of his old courtier days at Susa. And yet a true Christian cannot escape from the belief that there is a real obligation lying on him to imitate this royal bounty as far as his means permit.

The law in Deuteronomy commanded the Israelite to lend willingly to the needy, and not harden his heart or shut up his hands from his "poor brother." * Our Lord goes further, for He distinctly requires His disciples to lend when they do not expect that the loan will ever be returned—"If ye lend to them of whom ye hope to receive," He asks, "what thanks have ye? even sinners lend to sinners, to receive again as much."† And St. Paul is thinking of no work of supererogation when he writes, "Bear ye one another's burdens, and so fulfil the *law* of Christ."‡ Yet if somebody suggests that these precepts should be taken seriously and put in practice to-day, he is shouted down as a fanatic. Why is this? Will Christ be satisfied with less than His own requirements?

* Deut. xv. 7, 8. † Luke vi. 34. ‡ Gal. vi. 2.

CHAPTER XXIII.

WISE AS SERPENTS.

NEHEMIAH vi.

OPEN opposition had totally failed. The watchful garrison had not once permitted a surprise. In spite of the persistent malignity of his enemies, Nehemiah had raised the walls all round the city till not a breach remained anywhere. The doors had yet to be hung at the great gateways, but the fortification of Jerusalem had proceeded so far that it was hopeless for the enemy to attempt any longer to hinder it by violence. Accordingly the leading antagonists changed their tactics. They turned from force to fraud—a method of strategy which was a confession of weakness. The antagonism to the Jews was now in a very different position from that which it had attained before Nehemiah had appeared on the scene, and when all Syria was moved and Artaxerxes himself won over to the Samaritan view. It had no support from the Satrap. It was directly against the policy sanctioned by the king. In its impotence it was driven to adopt humiliating devices of cunning and deceit; and even these expedients proved to be ineffectual. It has been well remarked that the rustic tricksters from Samaria were no match for a trained courtier. Nehemiah easily

detected the clumsy snares that were set to entrap him. Thus he illustrates that wisdom of the serpent which our Lord commends to His disciples as a useful weapon for meeting the temptations and dangers they must be prepared to encounter. The serpent, repulsive and noxious, the common symbol of sin, to some the very incarnation of the devil, was credited with a quality worthy of imitation by One who could see the "soul of goodness in things evil." The subtlety of the keen-eyed, sinuous beast appeared to Him in the light of a real excellence, which should be rescued from its degradation in the crawling reptile and set to a worthy use. He rejoiced in the revelation made to babes; but it would be an insult to the children whom He set before us as the typical members of the kingdom of heaven to mistake this for a benediction of stupidity. The fact is, dulness is often nothing but the result of indolence; it often comes from negligence in the cultivation of faculties God has given to men more generously than they will acknowledge. Surely, true religion, since it consists in a Divine *life*, must bring vitality to the whole man, and thus quicken the intellect as well as the heart. St. James refers to the highest wisdom as a gift which God bestows liberally and without upbraiding on those who ask for it.* Our plain duty, therefore, is not to permit ourselves to be befooled to our ruin.

But when we compare the wisdom of Nehemiah with the cunning of his enemies we notice a broad distinction between the two qualities. Sanballat and his fellow-conspirator, the Arab Geshem, condescend to the meanness of deceit: they try to allure their victim into their

* James i. 5.

power; they invite him to trust himself to their hospitality while intending to reward his confidence with treachery; they concoct false reports to blacken the reputation of the man whom they dare not openly attack; with diabolical craft one of their agents endeavours to tempt Nehemiah to an act of cowardice that would involve apparently a culpable breach of religious propriety, in order that his influence may be undermined by the destruction of his reputation. From beginning to end this is all a policy of lies. On the other hand, there is not a shadow of insincerity in Nehemiah's method of frustrating it. He uses his keen intelligence in discovering the plots of his foes; he never degrades it by weaving counterplots. In the game of diplomacy he outwits his opponents at every stage. If he would lend himself to their mendacious methods, he might turn them round his finger. But he will do nothing of the kind. One after another he breaks up the petty schemes of the dishonest men who continue to worry him with their devices, and quietly hands them back the fragments, to their bitter chagrin. His replies are perfectly frank; his policy is clear as the day. Wise as the serpent, he is harmless as the dove. A man of astounding discernment, he is nevertheless "an Israelite indeed, in whom there is no guile."

The first proposal had danger written on the face of it, and the persistence with which so lame a device was repeated does not do much credit to the ingenuity of the conspirators. Their very malignity seems to have blinded them to the fact that they were not deceiving Nehemiah. Perhaps they thought that he would yield to sheer importunity. Their suggestion was that he should come out of Jerusalem and confer with Sanballat

and his friends some miles away in the plain of Sharon.* The Jews were known to be hard-pressed, weary, and famine-stricken, and any overtures that promised an amicable settlement, or even a temporary truce, might be viewed acceptably by the anxious governor on whose sole care the social troubles of the citizens as well as the military protection of the city depended. Very likely information gleaned from spies within Jerusalem guided the conspirators in choosing the opportunities for their successive overtures. These would seem most timely when the social troubles of the Jews were most serious. In another way the invitation to a parley might be thought attractive to Nehemiah. It would appeal to his nobler feelings. A generous man is unwilling to suspect the dishonesty of his neighbours.

But Nehemiah was not caught by the "confidence trick." He knew the conspirators intended to do him mischief. Yet as this intention was not actually proved against them, he put no accusation into his reply. The inference from it was clear enough. But the message itself could not be construed into any indication of discourtesy. Nehemiah was doing a great work. Therefore he could not come down. This was a perfectly genuine answer. For the governor to have left Jerusalem at the present crisis would have been disastrous to the city. The conspirators then tried another plan for getting Nehemiah to meet them outside Jerusalem. They pretended that it was reported that his work in fortifying the city was carried on with

* At Ono. This place has not yet been found. It cannot well be *Beit Unia*, north-west of Jerusalem, near *Beitin* (Bethel). Its association with Lod (Lydda) in 1 Chron. viii. 12 and Neh. xi. 35, points to the neighbourhood of the latter place.

the object of rebelling against the Persian government, and that this report had gone so far as to convey the impression that he had induced prophets to preach his kingship. Some such suspicion had been hinted at before, at the time of Nehemiah's coming up to Jerusalem,* but then its own absurdity had prevented it from taking root. Now the actual appearance of the walls round the once ruinous city, and the rising reputation of Nehemiah as a man of resource and energy, might give some colour to the calumny. The point of the conspirators' device, however, is not to be found in the actual spreading of the dangerous rumour, but in the alarm to be suggested to Nehemiah by the thought that it was being spread. Nehemiah would know very well how much mischief is wrought by idle and quite groundless talk. The libel may be totally false, and yet it may be impossible for its victim to follow it up and clear his character in every nook and cranny to which it penetrates. A lie, like a weed, if it is not nipped in the bud, sheds seeds which every wind of gossip will spread far and wide, so that it soon becomes impossible to stamp it out.

In their effort to frighten Nehemiah the conspirators suggested that the rumour would reach the king. They as much as hinted that they would undertake the business of reporting it themselves if he would not come to terms with them. This was an attempt at extracting blackmail. Having failed in their appeal to his generous instincts, the conspirators tried to work on his fears. For any one of less heroic mind than Nehemiah their diabolical threat would have been overwhelmingly powerful. Even he could not but feel

* Neh. ii. 19.

the force of it. It calls to mind the last word of the Jews that determined Pilate to surrender Jesus to the death he knew was not merited : " If thou let this Man go, thou art not Cæsar's friend." The suspicion that always haunts the mind of an autocratic sovereign gives undue weight to any charges of treason. Artaxerxes was not a Tiberius. But the good-natured monarch was liable to persuasion. Nehemiah must have had occasion to witness many instances of the fatal consequences of royal displeasure. Could he rely on the continuance of his master's favour now he was far from the court, while lying tongues were trying to poison the ears of the king? Before first speaking of his project for helping his people, he had trembled at the risk he was about to incur; how then could he now learn with equanimity that a cruelly mendacious representation of it was being made to Artaxerxes? His sense of the gravity of the situation is seen in the way in which he met it. Nehemiah indignantly repudiated the charge. He boldly asserted that it had been invented by the conspirators. To them he showed an unwavering front. But we are able to look behind the scenes. It is one advantage of this autobiographical sketch of Nehemiah's that in it the writer repeatedly lifts the veil and reveals to us the secret of his thoughts. Heroic in the world, before men, he still knew his real human weakness. But he knew too that his strength was in God. Such heroism as his is not like the stolidity of the lifeless rock. It resembles the strength of the living oak, which grows more massive just in proportion as it is supplied with fresh sap. According to his custom in every critical moment of his life, Nehemiah resorted to prayer, and thus again we come upon one of those brief ejaculations uttered in

the midst of the stress and strain of a busy life that light up the pages of his narrative from time to time. The point of his prayer is simple and definite. It is just that *his hands may be strengthened.* This would have a twofold bearing. In the first place, it would certainly seek a revival of inward energy. Nehemiah waits on the Lord that He may renew his strength. He knows that God helps him through his own exercise of energy, so that if he is to be protected he must be made strong. But the prayer means more than this. For the hands to be strengthened is for their work to prosper. Nehemiah craves the aid of God that all may go right in spite of the terrible danger from lying calumnies with which he is confronted; and his prayer was answered. The second device was frustrated.

The third was managed very differently. This time Nehemiah was attacked within the city, for it was now apparent that no attempts to lure him outside the walls could succeed. A curious characteristic of the new incident is that Nehemiah himself paid a visit to the man who was the treacherous instrument of his enemies' devices. He went in person to the house of Shemaiah the prophet—a most mysterious proceeding. We have no explanation of his reason for going. Had the prophet sent for Nehemiah? or is it possible that in the dread perplexity of the crisis, amid the snares that surrounded him, oppressed with the loneliness of his position of supreme responsibility, Nehemiah hungered for a Divine message from an inspired oracle? It is plain from this chapter that the common, every-day prophets—so much below the great messengers of Jehovah whose writings represent Hebrew prophecy to us to-day—had survived the captivity, and were still

practising divination much after the manner of heathen soothsayers, as their fathers had done before them from the time when a young farmer's son was sent to Samuel to learn the whereabouts of a lost team of asses. If Nehemiah had resorted to the prophet of his own accord, his danger was indeed serious. In this case it would be the more to his credit that he did not permit himself to be duped.

Another feature of the strange incident is not very clear to us. Nehemiah tells us that the prophet was "shut up."* What does this mean? Was the man ceremonially unclean? or ill? or in custody under some accusation? None of these three explanations can be accepted, because Shemaiah proposed to proceed at once to the temple with Nehemiah, and thus confessed his seclusion to be voluntary. Can we give a metaphorical interpretation to the expression, and understand the prophet to be representing himself as under a Divine compulsion, the thought of which may give the more urgency to the advice he tenders to Nehemiah? In this case we should look for a more explicit statement, for the whole force of his message would depend upon the authority thus attributed to it. A simpler interpretation, to which the language of Shemaiah points, and one in accordance with all the wretched, scheming policy of the enemies of Nehemiah, is that the prophet pretended that he was himself in personal danger as a friend and supporter of the governor, and that therefore he found it necessary to keep himself in seclusion. Thus by his own attitude he would try to work on the fears of Nehemiah.

The proposal that the prophet should accompany

* Neh. vi. 10.

Nehemiah to the shelter of the temple, even into the "Holy Place," was temptingly plausible. The heathen regarded the shrines of their gods as sanctuaries, and similar notions seem to have attached themselves to the Jewish altar. Moreover, the massive structure of the temple was itself a defence—the temple of Herod was the last fortress to be taken in the great final siege. In the temple, too, Nehemiah might hope to be safe from the surprise of a street *émeute* among the disaffected sections of the population. Above all, the presence and counsel of a prophet would seem to sanction and authorise the course indicated. Yet it was all a cruel snare. This time the purpose was to discredit Nehemiah in the eyes of the Jews, inasmuch as his influence depended largely on his reputation. But again Nehemiah could see through the tricks of his enemies. He was neither blinded by self-interest nor overawed by prophetic authority. The use of that authority was the last arrow in the quiver of his foes. They would attack him through his religious faith. Their mistake was that they took too low a view of that faith. This is the common mistake of the irreligious in their treatment of truly devout men. Nehemiah knew that a prophet could err. Had there not been lying prophets in the days of Jeremiah? It is a proof of his true spiritual insight that he could discern one in his pretended protector. The test is clear to a man with so true a conscience as we see in Nehemiah. If the prophet says what we know to be morally wrong, he cannot be speaking from God. It is not the teaching of the Bible—not the teaching of the Old Testament any more than that of the New—that revelation supersedes conscience, that we are ever to take on authority what our moral nature abhors. The humility that would lay

conscience under the heel of authority is false and degrading, and it is utterly contrary to the whole tenor of Scripture. One great sign of the worth of a prophecy is its character. Thus the devout man is to try the spirits, whether they be of God.* Nehemiah has the clear, serene conscience that detects sin when it appears in the guise of sanctity. He sees at a glance that it would be wrong for him to follow Shemaiah's advice. It would involve a cowardly desertion of his post. It would also involve a desecration of the sacred temple enclosure. How could he, being such as he was—*i.e.*, a layman—go into the temple, even to save his life? † But did not our Lord excuse David for an analogous action in eating the shewbread? True. But Nehemiah did not enjoy the primitive freedom of David, nor the later enlightened liberty of Christ. In his intermediate position, in his age of nascent ceremonialism, it was impossible for him to see that simple human necessities could ever override the claims of ritual. His duty was shaped to him by his beliefs. So is it with every man. To him that esteemeth anything sin it is sin. ‡

Nehemiah's answer to the proposal of the wily prophet is very blunt—"I will not go in." Bluntness is the best reply to sophistry. The whole scheme was open to Nehemiah. He perceived that God had not sent the prophet, that this man was but a tool in the hands of the Samaritan conspirators. In solemnly committing the leaders of the vile conspiracy to the judgment of Heaven, Nehemiah includes a prophetess, Noadiah—degenerate successor of the patriotic Deborah!—and the whole gang of corrupt, traitorous prophets. Thus the wrongness of Shemaiah's proposal not only discredited

* 1 John iv. 1. † Neh. vi. 11. ‡ Rom. xiv. 14.

his mission; it also revealed the secret of his whole undertaking and that of his unworthy coadjutors. While Nehemiah detected the character of the false prophecy by means of his clear perceptions of right and wrong, those perceptions helped him to discover the hidden hand of his foe. He was not to be sheltered in the temple, as Shemaiah suggested; but he was saved through the keenness of his own conscience. In this case the wisdom of the serpent in him was the direct outcome of his high moral nature and the care with which he kept "conscience as the noontide clear."

Nehemiah adds two items by way of postscripts to his account of the building of the walls.

The first is the completion of the work, with its effect on the jealous enemies of the Jews. It was finished in fifty-two days—an almost incredibly short time, especially when the hindrances of internal troubles and external attacks are taken into account. The building must have been hasty and rough. Still it was sufficient for its purpose. The moral effect of it was the chief result gained. The sense of discouragement now passed over to the enemy. It was the natural reaction from the mockery with which they had assailed the commencement of the work, that at the sight of the completion of it they should be "much cast down."* We can imagine the grim satisfaction with which Nehemiah would write these words. But they tell of more than the humiliation of insulting and deceitful enemies; they complete an act in a great drama of Providence, in which the courage that stands to duty in face of all danger and the faith that looks to God in prayer are vindicated.

* Neh. vi. 16.

The second postscript describes yet another source of danger to Nehemiah—one possibly remaining after the walls were up. Tobiah, "the servant," had not been included in the previous conspiracies. But he was playing a little game of his own. The intermarriage of leading Jewish families with foreigners was bearing dangerous fruit in his case. Tobiah had married a Jewess, and his son had followed his example. In each case the alliance had brought him into connection with a well-known family in Jerusalem. These two families pleaded his merits with Nehemiah, and at the same time acted as spies and reported the words of the governor to Tobiah. The consequence was the receipt of alarmist letters from this man by Nehemiah. The worst danger might thus be found among the disaffected citizens within the walls who were irritated at the rigorously exclusive policy of Ezra, which Nehemiah had not discouraged, although he had not yet had occasion to push it further. The stoutest walls will not protect from treason within the ramparts. So after all the labour of completing the fortifications Nehemiah's trust must still be in God alone.

CHAPTER XXIV.

THE LAW.

NEHEMIAH viii. 1-8.

THE fragmentary nature of the chronicler's work is nowhere more apparent than in that portion of it which treats of the events immediately following on the completion of the fortifications of Jerusalem. In Nehemiah vii. we have a continuation of the governor's personal narrative of his work, describing how the watch was organised after the walls had been built and the gates set up.* This is followed by a remark on the sparseness of the city population,† which leads Nehemiah to insert the list of Zerubbabel's pilgrims that the chronicler subsequently copies out in his account of Zerubbabel's expedition.‡ Here the subject is dropped, to be resumed at Nehemiah xi., where the arrangements for increasing the population of Jerusalem are described. Thus we might read right on with a continuous narrative—allowing for the insertion of the genealogical record, the reason for which is obvious—and omit the three intermediate chapters without any perceptible hiatus, but, on the contrary, with a gain in consecutiveness.

These three chapters stand by themselves, and they

* Neh. vii. 1-3. † Neh. vii. 4. ‡ Neh. vii. 5-73 = Ezra ii.

are devoted to another matter, and that a matter marked by a certain unity and distinctive character of its own. They are written in the third person, by the chronicler himself. In them Ezra suddenly reappears without any introduction, taking the leading place, while Nehemiah recedes into the background, only to be mentioned once or twice, and then as the loyal supporter of the famous scribe. The style has a striking resemblance to that of Ezra, from whom therefore, it has been conjectured, the chronicler may here have derived his materials.

These facts, and minor points that seem to support them, have raised the question whether the section Nehemiah viii.—x. is found in its right place; whether it should not have been joined on to the Book of Ezra as a description of what followed immediately after the events there recorded and before the advent of Nehemiah to Jerusalem. Ezra brought the book of The Law with him from Babylon. It would be most reasonable to suppose that he would seize the first opportunity for making it known. Accordingly we find that the corresponding section in 1 Esdras is in this position.* Nevertheless it is now generally agreed that the three chapters as they stand in the Book of Nehemiah are in their true chronological position. Twice Nehemiah himself appears in the course of the narrative they contain. He is associated with Ezra and the Levites in teaching The Law,† and his name stands first in the list of the covenanters.‡ The admission of these facts is only avoided in 1 Esdras by an alteration of the text. If we were to suppose that the existence of the name in our narrative is the result of an interpolation by a later hand, it would be difficult to account for this, and it

* 1 Esdras ix. 37-55. † Neh. viii. 9. ‡ Neh. x. 1.

would be still more difficult to discover why the chronicler should introduce confusion into his narrative by an aimless misplacement of it. His methods of procedure are sometimes curious, it must be admitted, and that we met with a misplaced section in an earlier chapter cannot be reasonably questioned.* But the motive which probably prompted that peculiar arrangement does not apply here. In the present case it would result in nothing but confusion.

The question is of far more than literary interest. The time when The Law was first made known to the people in its entirety is a landmark of the first importance for the History of Israel. There is a profound significance in the fact that though Ezra had long been a diligent student and a careful, loving scribe, though he had carried up the precious roll to Jerusalem, and though he had been in great power and influence in the city, he had not found a fitting opportunity for revealing his secret to his people before all his reforming efforts were arrested, and the city and its inhabitants trampled under foot by their envious neighbours. Then came Nehemiah's reconstruction. Still the consideration of The Law remained in abeyance. While Jerusalem was an armed camp, and while the citizens were toiling at the walls or mounting guard by turn, there was no opportunity for a careful attention to the sacred document. All this time Ezra was out of sight, and his name not once mentioned. Yet he was far too brilliant a star to have been eclipsed even by the rising of Nehemiah. We can only account for the sudden and absolute vanishing of the greatest figure of the age by supposing that he had retired from the scene,

* Ezra iv. 7-23.

perhaps gone back to Babylon alone with his grief and disappointment. Those were not days for the scholar's mission. But now, with the return of some amount of security and its accompanying leisure, Ezra emerges again, and immediately he is accorded the front place and Nehemiah—the "Saviour of Society"—modestly assumes the attitude of his disciple. A higher tribute to the exalted position tacitly allowed to the scribe or a finer proof of the unselfish humility of the young statesman cannot be imagined. Though at the height of his power, having frustrated the many evil designs of his enemies and completed his stupendous task of fortifying the city of his fathers in spite of the most vexatious difficulties, the successful patriot is not in the least degree flushed with victory. In the quietest manner possible he steps aside and yields the first place to the recluse, the student, the writer, the teacher. This is a sign of the importance that ideas will assume in the new age. The man of action gives place to the man of thought. Still more is it a hint of the coming ecclesiasticism of the new Jewish order. As the civil ruler thus takes a lower ground in the presence of the religious leader, we seem to be anticipating those days of the triumph of the Church when a king would stand like a groom to hold the horse of a pope. And yet this is not officially arranged. It is not formally conceded on the one side, nor is it formally demanded on the other side. The situation may be rather compared with that of Savonarola in Florence when by sheer moral force he overtopped the power of the Medici, or that of Calvin at Geneva when the municipal council willingly yielded to the commanding spirit of the minister of religion because it recognised the supremacy of religion.

In such a condition of affairs the city was ripe for the public exposition of The Law. But even then Ezra only published it after having been requested to do so by the people. We cannot assign this delay of his to any reluctance to let his fellow-countrymen know the law which he had long loved and studied in private. We may rather conclude that he perceived the utter inutility of any attempt to thrust it upon inattentive hearers—nay, the positive mischievousness of such a proceeding. This would approach the folly described by our Lord when He warned His disciples against casting pearls before swine. Very much of the popular indifference to the Bible among large sections of the population to-day must be laid at the doors of those unwise zealots who have dinned the mere letter of it into the ears of unwilling auditors. The conduct of Ezra shows that, with all his reverence for The Law, the Great Scribe did not consider that it was to be imposed, like a civil code, by magisterial authority. The decree of Artaxerxes had authorised him to enforce it in this way on every Jew west of the Euphrates.* But either the unsettled state of the country or the wisdom of Ezra had not permitted the application of the power thus conferred. The Law was to be voluntarily adopted. It was to be received, as all true religion must be received, in living faith, with the acquiescence of the conscience, judgment, and will of those who acknowledged its obligations.

The occasion for such a reception of it was found when the Jews were freed from the toil and anxiety that accompanied the building of their city walls. The chronicler says that this was in the seventh month;

* Ezra vii. 25, 26.

but he does not give the year. Considering the abrupt way in which he has introduced the section about the reading of The Law, we cannot be certain in what year this took place. If we may venture to take the narrative continuously, in connection with Nehemiah's story in the previous chapters, we shall get this occurrence within a week after the completion of the fortifications. That was on "the twenty-fifth day of the month Elul" *—*i.e.*, the sixth month. The reading began on "the first day of the seventh month." † That is to say, on this supposition, it followed immediately on the first opportunity of leisure. Then the time was specially appropriate, for it was the day of the Feast of Trumpets, which was observed as a public holiday and an occasion for an assembly—"a holy convocation." ‡ On this day the citizens met in a favourite spot, the open space just inside the Water Gate, at the east end of the city, close to the temple, and now part of the Haram, or sacred enclosure. They were unanimous in their desire to have no more delay before hearing the law which Ezra had brought up to Jerusalem as much as thirteen years before. Why were they all on a sudden thus eager, after so long a period of indifference? Was it that the success of Nehemiah's work had given them a new hope and confidence, a new idea, indeed? They now saw the compact unity of Jerusalem established. Here was the seal and centre of their separateness. Accepting this as an accomplished fact, the Jews were ready and even anxious to know that sacred law in which their distinction from other people and their consecration to Jehovah were set forth.

Not less striking is the manner in which Ezra

* Neh. vi. 15. † Neh. viii. 2. ‡ Lev. xxiii. 24.

met this welcome request of the Jews. The scene which follows is unique in history—the Great Scribe with the precious roll in his hand standing on a temporary wooden platform so that he may be seen by everybody in the vast crowd—seven Levites supporting him on either side*—other select Levites going about among the people after each section of The Law has been read in order to explain it to separate groups of the assembly†—the motley gathering comprising the bulk of the citizens, not men only but women also, for the brutal Mohammedan exclusiveness that confines religious knowledge to one sex was not anticipated by the ancient Jews; not adults only, but children also, "those that could understand," for The Law is for the simplest minds, the religion of Israel is to be popular and domestic—the whole of this multitude assembling in the cool, fresh morning when the first level rays of the sun smite the city walls from over the Mount of Olives, and standing reverently hour after hour, till the hot autumn noon puts an end to the lengthy meeting.

* In Neh. viii. 4 six names are given for the right-hand contingent and seven for the left-hand. But since in the corresponding account of 1 Esdras fourteen names occur, one name would seem to have dropped out of Nehemiah. The prominence given to the Levites in all these scenes and the absence of reference to the priests should be noted. The Levites were still important personages, although degraded from the priesthood. The priests were chiefly confined to ritual functions; later they entered on the duties of civil government. The Levites were occupied with teaching the people, with whom they came into closer contact. Their work corresponded more to that of the pastoral office. In these times, too, most of the scribes seem to have been Levites.

† Not translating it into the Aramaic dialect. That would have been a superfluous task, for the Jews certainly knew Hebrew at this time. Ezra and Nehemiah and the prophets down to Malachi wrote in Hebrew.

In all this the fact which comes out most prominently, accentuated by every detail of the arrangements, is the popularisation of The Law. Its multiplex precepts were not only recited in the hearing of men, women, and children; they were carefully expounded to the people. Hitherto it had been a matter of private study among learned men; its early development had been confined to a small group of faithful believers in Jehovah; its customary practices had been privately elaborated through the ages almost like the mysteries of a secret cult; and therefore its origin had been buried in hopeless obscurity. So it was like the priestly ritual of heathenism. The priest of Eleusis guarded his secrets from all but those who were favoured by being solemnly initiated into them. Now this unwholesome condition was to cease. The most sacred rites were to be expounded to all the people. Ezra knew that the only worship God would accept must be offered with the mind and the heart. Moreover, The Law concerned the actions of the people themselves, their own minute observance of purifications and careful avoidance of defilements, their own offerings and festivals. No priestly performances could avail as a substitute for these popular religious observances.

Yet much of The Law was occupied with directions concerning the functions of the priests and the sacrificial ritual. By acquainting the laity with these directions, Ezra and his helpers were doing their best to fortify the nation against the tyranny of sacerdotalism. The Levites, who at this time were probably still sore at the thought of their degradation and jealous of the favoured line of Zadok, would naturally fall in with such a policy. It was the more remarkable because the new theocracy was just now coming into

power. Here would be a powerful protection against the abuse of its privileges by the hierarchy. Priests, all the world over, have made capital out of their exclusive knowledge of the ritual of religion. They have jealously guarded their secrets from the uninitiated multitude, so as to make themselves necessary to anxious worshippers who dreaded to give offence to their gods or to fail in their sacrifices through ignorance of the prescribed methods. By committing the knowledge of The Law to the people, Ezra protected the Jews against this abuse. Everything was to be above board, in broad daylight; and the degradation of ignorant worship was not to be encouraged, much as a corrupt priesthood in later times might desire it. An indirect consequence of this publication of The Law with the careful instruction of the people in its contents was that the element of knowledge took a more exalted position in religion. It is not the magical priest, it is the logical scribe who really leads the people now. Ideas will mean more than in the old days of obscure ritual. There is an end to the "dim religious light." Henceforth *Torah—Instruction*—is to be the most fundamental ground of faith.

It is important that we should see clearly what was contained in this roll of The Law out of which Ezra read to the citizens of Jerusalem. The distress with which its contents were received would lead us to suppose that the grave minatory passages of Deuteronomy were especially prominent in the reading. We cannot gather from the present scene any further indications of the subjects brought before the Jews. But from other parts of the Book of Nehemiah we can learn for certain that the whole of the Pentateuch was now introduced to the people. If it was not all read

out in the Ecclesia, it was all in the hands of Ezra, and its several parts were made known from time to time as occasion required. First, we may infer that in addition to Deuteronomy Ezra's law contained the ancient Jehovistic narrative, because the treatment of mixed marriages * refers to the contents of this portion of the Pentateuch.† Secondly, we may see that it included "The Law of Holiness," because the regulations concerning the sabbatic year‡ are copied from that collection of rules about defilement and consecration.§ Thirdly, we may be equally sure that it did not lack "The Priestly Code"—the elaborate system of ritual which occupies the greater part of Numbers and Leviticus—because the law of the firstfruits ‖ is taken from that source.¶ Here, then, we find allusions to the principal constituent elements of the Pentateuch scattered over the brief Book of Nehemiah. It is clear, therefore, that the great accretion of customs and teachings, which only reached completion after the close of the captivity, was the treasure Ezra now introduced to his people. Henceforth nothing less can be understood when the title "The Law" is used. From this time obedience to the Torah will involve subjection to the whole system of priestly and sacrificial regulations, to all the rules of cleanness and consecration and sacrifice contained in the Pentateuch.**

A more difficult point to be determined is, how far

* Neh. x. 30.
† Exod. xxxiv. 16.
‡ Neh. x. 31.
§ Lev. xxv. 2-7.
‖ Neh. x. 35-39.
¶ Lev. xxvii. 30; Num. xv. 20 ff., xviii. 11-32.

** Strictly speaking, the Hexateuch, as "Joshua" was undoubtedly included in the volume. But the familiar term Pentateuch may serve here, as it is to the *legal* requirements contained in the earlier books that reference is made.

this Pentateuch was really a new thing when it was introduced by Ezra. Here we must separate two very different questions. If they had always been kept apart, much confusion would have been avoided. The first is the question of the novelty of The Law *to the Jews.* There is little difficulty in answering this question. The very process of reading The Law and explaining it goes on the assumption that it is not known. The people receive it as something strange and startling. Moreover, this scene of the revelation of The Law to Israel is entirely in harmony with the previous history of the nation. Whenever The Law was shaped as we now know it, it is clear that it was not practised in its present form by the Jews before Ezra's day. We have no contemporary evidence of the use of it in the earlier period. We have clear evidence that conduct contrary to many of its precepts was carried on with impunity, and even encouraged by prophets and religious leaders without any protest from priests or scribes. The complete law is new to Israel. But there is a second question—viz., how far was this law *new in itself*? Nobody can suppose that it was an absolutely novel creation of the exile, with no roots in the past. Their repeated references to Moses show that its supporters relegated its origin to a dim antiquity, and we should belie all we know of their character if we did not allow that they were acting in good faith. But we have no evidence that The Law had been completed, codified, and written out in full before the time of Ezra. In antiquity, when writing was economised and memory cultivated to a degree of accuracy that seems to us almost miraculous, it would be possible to hand down a considerable system of ritual or of jurisprudence by tradition. Even this stupendous act of

memory would not exceed that of the rhapsodists who preserved and transmitted the unwritten *Iliad*. But we are not driven to such an extreme view. We do not know how much of The Law may have been committed to writing in earlier ages. Some of it was, certainly. It bears evidence of its history in the several strata of which it is composed, and which must have been deposited successively. Deuteronomy, in its essence and original form, was certainly known before the captivity. So were the Jehovistic narrative and the Law of the Covenant. The only question as regards Ezra's day turns on the novelty of the Priestly Code, with the Law of Holiness, and the final editing and redaction of the whole. This is adumbrated in Ezekiel and the degradation of the Levites, who are identified with the priests in Deuteronomy, but set in a lower rank in Leviticus, assigned to its historical occasion. Here, then, we see the latest part of Ezra's law in the making. It was not created by the scribe. It was formed out of traditional usages of the priests, modified by recent directions from a prophet. The origin of these usages was lost in antiquity, and therefore it was natural to attribute them to Moses, the great founder of the nation. We cannot even affirm that Ezra carried out the last redaction of The Law with his own hand, that he codified the traditional usages, the "Common Law" of Israel. What we know is, that he published this law. That he also edited it is an inference drawn from his intimate connection with the work as student and scribe, and supported by the current of later traditions. But while this is possible, what is indubitable is that to Ezra is due the glory of promulgating the law and making it pass into the life of the nation. Henceforth Judaism is legalism. We

know this in its imperfection and its difference from the spiritual faith of Christ. To the contemporaries of Ezra it indicated a stage of progress—knowledge in place of superstitious bondage to the priesthood, conscientious obedience to ordinances instituted for the public welfare instead of careless indifference or obstinate self-will. Therefore its appearance marked a forward step in the course of Divine revelation.

CHAPTER XXV.

THE JOY OF THE LORD.

NEHEMIAH viii. 9-18.

"ALL the people wept when they heard the words of the law." Was it for this mournful end that Ezra had studied the sacred law and guarded it through the long years of political unrest, until at length he was able to make it known with all the pomp and circumstance of a national festival? Evidently the leaders of the people had expected no such result. But, disappointing as it was, it might have been worse. The reading might have been listened to with indifference; or the great, stern law might have been rejected with execration, or scoffed at with incredulity. Nothing of the kind happened. There was no doubt as to the rightness of The Law, no reluctance to submit to its yoke, no disposition to ignore its requirements. This law had come with all the authority of the Persian government to sanction it; and yet it is evidently no fear of the magistrate, but their own convictions, their confirming consciences, that here influence the people and determine their attitude to it. Thus Ezra's labours were really honoured by the Jews, though their fruits were received so sorrowfully.

We must not suppose that the Jews of Ezra's day anticipated the ideas of St. Paul. It was not a Christian

objection to law that troubled them; they did not complain of its externalism, its bondage, its formal requirements and minute details. To imagine that these features of The Law were regarded with disapproval by the first hearers of it is to credit them with an immense advance in thought beyond their leaders—Ezra, Nehemiah, and the Levites. It is clear that their grief arose simply from their perception of their own miserable imperfections in contrast to the lofty requirements of The Law, and in view of its sombre threats of punishment for disobedience. The discovery of a new ideal of conduct above that with which we have hitherto been satisfied naturally provokes painful stings of conscience, which the old salve, compounded of the comfortable little notions we once cherished, will not neutralise. In the new light of the higher truth we suddenly discover that the "robe of righteousness" in which we have been parading is but as "filthy rags." Then our once vaunted attainments become despicable in our own eyes. The eminence on which we have been standing so proudly is seen to be a wretched mole-hill compared with the awful snow-peak from which the clouds have just dispersed. Can we ever climb that? Goodness now seems to be hopelessly unattainable; yet never before was it so desirable, because never before did it shine with so rare and fascinating a lustre.

But, it may be objected, was not the religious and moral character of the teaching of the great prophets—of Hosea, Isaiah, Micah, Jeremiah—larger and higher and more spiritual than the legalism of the Pentateuch? That may be granted; but it is not to the point here. The lofty prophetic teaching had never been accepted by the nation. The prophets had been voices crying in

the wilderness. Their great spiritual thoughts had never been seriously followed except by a small group of devout souls. It was the Christian Church that first built on the foundation of the prophets. But in Ezra's day the Jews as a body frankly accepted The Law. Whether this were higher or lower than the ideal of prophetism does not affect the case. The significant fact is that is was higher than any ideal the people had hitherto adopted in practice. The perception of this fact was most distressing to them.

Nevertheless the Israelite leaders did not share the feeling of grief. In their eyes the sorrow of the Jews was a great mistake. It was even a wrong thing for them thus to distress themselves. Ezra loved The Law, and therefore it was to him a dreadful surprise to discover that the subject of his devoted studies was regarded so differently by his brethren. Nehemiah and the Levites shared his more cheerful view of the situation. Lyrics of this and subsequent ages bear testimony to the passionate devotion with which the sacred Torah was cherished by loyal disciples. The author of the hundred and nineteenth Psalm ransacks his vocabulary for varying phrases on which to ring the changes in praise of the law, the judgments, the statutes, the commandments of God. He cries:—

"I will delight in Thy statutes:
I will not forget Thy word.

* * * *

"Open Thou mine eyes, that I may behold
Wondrous things out of Thy law.

* * * *

"Unless Thy law had been my delight,
I should have perished in mine affliction.

* * * *

"Great peace have they that love Thy law,
And they have none occasion of stumbling."

Moreover, the student of The Law to-day can perceive that its intention was beneficent. It maintained righteousness; and righteousness is the chief good. It regulated the mutual relations of men with regard to justice; it ordained purity; it contained many humane rules for the protection of men and even of animals; it condescended to most wholesome sanitary directions. Then it declared that he who kept its ordinances should live, not merely by reason of an arbitrary arrangement, but because it pointed out the natural and necessary way of life and health. The Divine Spirit that had guided the development of it had presided over something more inviting than the forging of fetters for a host of miserable slaves, something more useful than the creation of a tantalising exemplar that should be the despair of every copyist. Ezra and his fellow-leaders knew the *intention* of The Law. This was the ground of their joyous confidence in contemplation of it. They were among those who had been led by their personal religion into possession of "the secret of the Lord." They had acquainted themselves with Him, and therefore they were at peace. Their example teaches us that we must penetrate beyond the letter to the spirit of revelation if we would discover its hidden thoughts of love. When we do so even The Law will be found to enshrine an evangel. Not that these men of the olden times perceived the fanciful symbolism which many Christians have delighted to extract from the most mechanical details of the tabernacle ritual. Their eyes were fixed on the gracious Divine purpose of creating a holy nation—separate and pure—and The Law seemed to be the best instrument for accomplishing that purpose. Meanwhile its impracticability did not strike them, because they thought of the thing

in itself rather than of the relation of men to it. Religious melancholy springs from habits of subjectivity. The joyous spirit is that which forgets self in the contemplation of the thoughts of God. It is our meditation of Him—not of self—that is sweet.

Of course this would have been unreasonable if it had totally ignored human conditions and their relation to the Divine. In that case Ezra and his companions would have been vain dreamers, and the sorrowing multitude people of common-sense perceptions. But we must remember that the new religious movement was inspired by faith. It is faith that bridges the vast chasm between the real and the ideal. God had given The Law in lovingkindness and tender mercy. Then God would make the attainment of His will revealed in it possible. The part of brave and humble men was to look away from themselves to the revelation of God's thought concerning them with grateful admiration of its glorious perfection.

While considerations of this sort would make it possible for the leaders to regard The Law in a very different spirit from that manifested by the rest of the Jews, other reflections led them to go further and check the outburst of grief as both unseemly and hurtful.

It was unseemly, because it was marring the beauty of a great festival. The Jews were to stay their grief seeing that the day was holy unto the Lord.* This was as much as to say that sorrow was defiling. The world had to wait for the religion of the cross to reveal to it the sanctity of sorrow. Undoubtedly the Jewish festivals were joyous celebrations. It is the greatest mistake to represent the religion of the Old Testament

* Neh. viii. 9.

as a gloomy cult overshadowed by the thunder-clouds of Sinai. On the contrary, its greatest offices were celebrated with music, dancing, and feasting. The high day was a holiday, sunny and mirthful. It would be a pity to spoil such an occasion with unseasonable lamentations. But Nehemiah and Ezra must have had a deeper thought than this in their deprecation of grief at the festival. To allow such behaviour is to entertain unworthy feelings towards God. A day sacred to the Lord is a day in which His presence is especially felt. To draw near to God with no other feelings than emotions of fear and grief is to misapprehend His nature and His disposition towards His people. Worship should be inspired with the gladness of grateful hearts praising God, because otherwise it would discredit His goodness.

This leads to a thought of wider range and still more profound significance, a thought that flashes out of the sacred page like a brilliant gem, a thought so rich and glad and bountiful that it speaks for its own inspiration as one of the great Divine ideas of Scripture—"The joy of the Lord is your strength." Though the unseemliness of mourning on a feast day was the first and most obvious consideration urged by the Jewish leaders in their expostulation with the distressed multitude, the real justification for their rebukes and exhortations is to be found in the magnificent spiritual idea that they here give expression to. In view of such a conviction as they now gladly declare they would regard the lamentation of the Jews as more than unseemly, as positively hurtful and even wrong.

By the expression "the joy of the Lord" it seems clear that Nehemiah and his associates meant a joy which may be experienced by men through their fellowship with God. The phrase could be used for the

gladness of God Himself; as we speak of the righteousness of God or the love of God, so we might speak of His joy in reference to His own infinite life and consciousness. But in the case before us the drift of the passage directs our thoughts to the moods and feelings of men. The Jews are giving way to grief, and they are rebuked for so doing and encouraged to rejoice. In this situation some thoughts favourable to joy on their part are naturally suitable. Accordingly they are called to enter into a pure and lofty gladness in which they are assured they will find their strength.

This "joy of the Lord," then, is the joy that springs up in our hearts by means of our relation to God. It is a God-given gladness, and it is found in communion with God. Nevertheless the other "joy of the Lord" is not to be left out of account when we think of the gladness which comes to us from God, for the highest joy is possible to us just because it is first experienced by God. There could be no joy in communion with a morose divinity. The service of Moloch must have been a terror, a perfect agony to his most loyal devotees. The feelings of a worshipper will always be reflections from what he thinks he perceives in the countenance of his god. They will be gloomy if the god is a sombre personage, and cheerful if he is a glad being. Now the revelation of God in the Bible is the unveiling with growing clearness of a countenance of unspeakable love and beauty and gladness. He is made known to us as "the blessed God"—the happy God. Then the joy of His children is the overflow of His own deep gladness streaming down to them. This is the "joy in the presence of the angels" which, springing from the great heart of God, makes the happiness of returning penitents so that they share in their Father's delight, as the prodigal

shares in the home festivities when the fatted calf is killed. This same communication of gladness is seen in the life of our Lord, not only during those early sunny days in Galilee when His ministry opened under a cloudless sky, but even amid the darkness of the last hours at Jerusalem, for in His final discourse Jesus prayed that His joy might be in His disciples in order that their joy might be full. A more generous perception of this truth would make religion like sunshine and music, like the blooming of spring flowers and the outburst of woodland melody about the path of the Christian pilgrim. It is clear that Jesus Christ expected this to be the case since He commenced His teaching with the word "Blessed." St. Paul, too, saw the same possibility, as his repeated encouragements to "Rejoice" bear witness. Religion may be compared to one of those Italian city churches which are left outwardly bare and gloomy, while within they are replete with treasures of art. We must cross the threshold, push aside the heavy curtain, and tread the sacred pavement, if we would see the beauty of sculptured column and mural fresco and jewelled altar-piece. Just in proportion as we draw near to God shall we behold the joy and love that ever dwell in Him, till the vision of these wonders kindles our love and gladness.

Now the great idea that is here suggested to us connects this Divine joy with strength—the joy is an inspiration of energy. By the nature of things joy is exhilarating, while pain is depressing. Physiologists recognise it as a law of animal organisms that happiness is a nerve tonic. It would seem that the same law obtains in spiritual experience. On the other hand, nothing is more certain than that there are enervating pleasures, and that the free indulgence in pleasure generally

weakens the character; with this goes the equally certain truth that men may be braced by suffering, that the east wind of adversity may be a real stimulant. How shall we reconcile these contradictory positions? Clearly there are different kinds and grades of delight, and different ways of taking and using every form of gladness. Pure hedonism cannot but be a weak system of life. It is the Spartan, not the Sybarite, who is capable of heroic deeds. Even Epicurus, whose name has been abused to shelter low pleasure-seeking, perceived, as clearly as "The Preacher," the melancholy truth that the life that is given over to the satisfaction of personal desires is but "vanity of vanities." The joy that exhilarates is not sought as a final goal. It comes in by the way when we are pursuing some objective end. Then this purest joy is as far above the pleasure of the self-indulgent as heaven is above hell. It may even be found side by side with bodily pain, as when martyrs exult in their flames, or when stricken souls in more prosaic circumstances awake to the wonderful perception of a rare Divine gladness. It is this joy that gives strength. There is enthusiasm in it. Such a joy not being an end in itself is a means to a great practical end. God's glad children are strong to do and bear His will, strong in their very gladness.

This was good news to the Jews, outwardly but a feeble flock and a prey to the ravening wolves from neighbouring lands. They had recovered hope after building their walls; but these hastily constructed fortifications did not afford them their most secure stronghold. Their refuge was God. They carried bows and spears and swords; but the strength with which they wielded these weapons consisted in the enthusiasm of a Divine gladness—not the orgiastic fury of

the heathen, but the deep, strong joy of men who knew the secret of their Lord, who possessed what Wordsworth calls "inward glee." This joy was essentially a moral strength. It bestowed the power wherewith to keep the law. Here was the answer to the discouragement of the people in their dawning perception of the lofty requirements of God's holy will. The Christian can best find energy for service, as well as the calm strength of patience, in that still richer Divine gladness which is poured into his heart by the grace of Christ. It is not only unfortunate for anybody to be a mournful Christian; it is dangerous, hurtful, even wrong. Therefore the gloomy servant of God is to be rebuked for missing the Divine gladness. Seeing that the source of it is in God, and not in the Christian himself, it is attainable and possible to the most sorrowful. He who has found this "pearl of great price" can afford to miss much else in life and yet go on his way rejoicing.

It was natural that the Jews should have been encouraged to give expression to the Divine joy at a great festival. The final harvest-home of the year, the merry celebration of the vintage, was then due. No Jewish feast was more cheerful than this, which expressed gratitude for "wine that maketh glad the heart of man." The superiority of Judaism over heathenism is seen in the tremendous contrast between the simple gaiety of the Jewish Feast of Tabernacles and the gross debauchery of the Bacchanalian orgies which disgraced a similar occasion in the pagan world. It is to our shame in modern Christendom that we dare not imitate the Jews here, knowing too well that if we tried to do so we should only sink to the heathen level. Our Feast of Tabernacles would certainly become a Feast of Bacchus, bestial and wicked. Happily the Jews did

not feel the Teutonic danger of intemperance. Their festival recognised the Divine bounty in nature, in its richest, ripest autumn fruitfulness, which was like the smile of God breaking out through His works to cheer His children. Bivouacking in greenwood bowers, the Jews did their best to return to the life of nature and share its autumn gladness. The chronicler informs us that since the days of Joshua the Jews had never observed the feast as they did now—never with such great gladness and never so truly after the directions of their law. Although the actual words he gives as from The Law* are not to be found in the Pentateuch, they sum up the regulations of that work. This then is the first application of The Law which the people have received with so much distress. It ordains a glad festival. So much brighter is religion when it is understood and practised than when it is only contemplated from afar! Now the reading of The Law can go on day by day, and be received with joy.

Finally, like the Christians who collected food and money at the *Agapé* for their poorer brethren and for the martyrs in prison, the Jews were to "send portions" to the needy.† The rejoicing was not to be selfish; it was to stimulate practical kindness. Here was its safeguard. We shrink from accepting joy too freely lest it should be followed by some terrible Nemesis; but if, instead of gloating over it in secret, selfishly and greedily, we use it as a talent, and endeavour to lessen the sorrows of others by inviting them to share it, the heathenish dread is groundless. He who is doing his utmost to help his brother may dare to be very happy.

* Neh. viii. 14, 15. † Neh. viii. 12.

CHAPTER XXVI.

THE RELIGION OF HISTORY.

NEHEMIAH ix.

AFTER the carnival—Lent. This Catholic procedure was anticipated by the Jews in the days of Ezra and Nehemiah. The merry feast of Tabernacles was scarcely over, when, permitting an interval of but a single day, the citizens of Jerusalem plunged into a demonstration of mourning—fasting, sitting in sackcloth, casting dust on their heads, abjuring foreign connections, confessing their own and their fathers' sins. Although the singular revulsion of feeling may have been quite spontaneous on the part of the people, the violent reaction to which it gave rise was sanctioned by the authorities. In an open-air meeting which lasted for six hours—three of Bible-reading and three of confession and worship—the Levites took the lead, as they had done at the publication of The Law a few weeks earlier. But these very men had rebuked the former outburst of lamentation. Must we suppose that their only objection on that occasion was that the mourning was then untimely, because it was indulged in at a festival, whereas it ought to have been postponed to a fast day? If that were all, we should have to contemplate a miserably artificial condition of affairs. Real emotions refuse to come and go at the bidding of officials

pedantically set on regulating their alternate recurrence in accordance with a calendar of the church year. A theatrical representation of feeling may be drilled into some such orderly procession. But true feeling itself is of all things in the universe the most restive under direct orders.

We must look a little deeper. The Levites had given a great spiritual reason for the restraint of grief in their wonderful utterance, "The joy of the Lord is your strength." This noble thought is not an elixir to be administered or withheld according to the recurrence of ecclesiastical dates. If it is true at all, it is eternally true. Although the application of it is not always a fact of experience, the reason for the fluctuations in our personal relations to it is not to be looked for in the almanack; it will be found in those dark passages of human life which, of their own accord, shut out the sunlight of Divine gladness. There is then no absolute inconsistency in the action of the Levites. And yet perhaps they may have perceived that they had been hasty in their repression of the first outburst of grief; or at all events that they did not then see the whole truth of the matter. There was some ground for lamentation after all, and though the expression of sorrow at a festival seemed to them untimely, they were bound to admit its fitness a little later. It is to be observed that another subject was now brought under the notice of the people. The contemplation of the revelation of God's will should not produce grief. But the consideration of man's conduct cannot but lead to that result. At the reading of the Divine law the Jews' lamentation was rebuked; at the recital of their own history it was encouraged. Yet even here it was not to be abject and hopeless. The

Levites exhorted the people to shake off the lethargy of sorrow, to *stand up* and bless the Lord their God. Even in the very act of confessing sin we have a special reason for praising God, because the consciousness of our guilt in His sight must heighten our appreciation of His marvellous forbearance.

The Jews' confession of sin led up to a prayer which the Septuagint ascribes to Ezra. It does so, however, in a phrase that manifestly breaks the context, and thus betrays its origin in an interpolation.* Nevertheless the tone of the prayer, and even its very language, remind us forcibly of the Great Scribe's outpouring of soul over the mixed marriages of his people recorded in Ezra ix. No one was more fitted to lead the Jews in the later act of devotion, and it is only reasonable to conclude that the work was undertaken by the one man to whose lot it would naturally fall.

The prayer is very like some of the historical psalms. By pointing to the variegated picture of the History of Israel, it shows how God reveals Himself through events. This suggests the probability that the three hours' reading of the fast day had been taken from the historical parts of the Pentateuch. The religious teachers of Israel knew what riches of instruction were buried in the history of their nation, and they had the wisdom to unearth those treasures for the benefit of their own age. It is strange that we English have made so little use of a national history that is not a whit less providential, although it does not glitter with visible miracles. God has spoken to England as truly through the defeat of the Spanish Armada, the Puritan Wars, and the Revolution, as ever He spoke to

* LXX. Ezra ix. 6-15.

Israel by means of the Exodus, the Captivity, and the Return.

The arrangement and method of the prayer lend themselves to a singularly forcible presentation of its main topics, with heightening effect as it proceeds in a recapitulation of great historical landmarks. It opens with an outburst of praise to God. In saying that Jehovah is God alone, it makes more than a cold pronouncement of Jewish monotheism; it confesses the practical supremacy of God over His universe, and therefore over His people and their enemies. God is adored as the Creator of heaven; and, perhaps with an allusion to the prevalent Gentile title "God of heaven," as even the Maker of the heaven of heavens, of that higher heaven of which the starry firmament is but the gold-sprinkled floor. There, in those far-off, unseen heights, He is adored. But earth and sea, with all that inhabit them, are also God's works. From the highest to the lowest, over great and small, He reigns supreme. This glowing expression of adoration constitutes a suitable exordium. It is right and fitting that we should approach God in the attitude of pure worship, for the moment entirely losing ourselves in the contemplation of Him. This is the loftiest act of prayer, far above the selfish shriek for help in dire distress to which unspiritual men confine their utterance before God. It is also the most enlightening preparation for those lower forms of devotion that cannot be neglected so long as we are engaged on earth with our personal needs and sins, because it is necessary for us first of all to know what God is, and to be able to contemplate the thought of His being and nature, if we would understand the course of His action among men, or see our sins in the only true light—the light of His countenance. We

can best trace the course of low-lying valleys from a mountain height. The primary act of adoration illumines and directs the thanksgiving, confession, and petition that follow. He who has once seen God knows how to look at the world and his own heart, without being misled by earthly glamour or personal prejudice.

In tracking the course of revelation through history, the author of the prayer follows two threads. First one and then the other is uppermost, but it is the interweaving of them that gives the definite pattern of the whole picture. These are God's grace and man's sin. The method of the prayer is to bring them into view alternately, as they are illustrated in the History of Israel. The result is like a drama of several acts, and three scenes in each act. Although we see progress and a continuous heightening of effect, there is a startling resemblance between the successive acts, and the relative characters of the scenes remain the same throughout. In the *first* scene we always behold the free and generous favour of God offered to the people He condescends to bless, altogether apart from any merits or claims on their part. In the *second* we are forced to look at the ugly picture of Israel's ingratitude and rebellion. But this is invariably followed by a *third* scene, which depicts the wonderful patience and long-suffering of God, and His active aid in delivering His guilty people from the troubles they have brought on their own heads by their sins, whenever they turn to Him in penitence.

The recital opens where the Jews delighted to trace their origin, in Ur of the Chaldees. These returned exiles from Babylon are reminded that at the very dawn of their ancestral history the same district was the

starting-point. The guiding hand of God was seen in bringing up the Father of the Nation in that far-off tribal migration from Chaldæa to Canaan. At first the Divine action did not need to exhibit all the traits of grace and power that were seen later, because Abraham was not a captive. Then, too, there was no rebellion, for Abraham was faithful. Thus the first scene opens with the mild radiance of early morning. As yet there is nothing tragic on either side. The chief characteristic of this scene is its promise, and the author of the prayer anticipates some of the later scenes by interjecting a grateful recognition of the faithfulness of God in keeping His word. "For Thou art righteous," he says.* This truth is the keynote to the prayer. The thought of it is always present as an undertone, and it emerges clearly again towards the conclusion, where, however, it wears a very different garb. There we see how in view of man's sin God's righteousness inflicts chastisement. But the intention of the author is to show that throughout all the vicissitudes of history God holds on to His straight line of righteousness, unwavering. It is just because He does not change that His action must be modified in order to adjust itself to the shifting behaviour of men and women. It is the very immutability of God that requires Him to show Himself froward with the froward, although He is merciful with the merciful.

The chief events of the Exodus are next briefly recapitulated, in order to enlarge the picture of God's early goodness to Israel. Here we may discern more than promise; the fulfilment now begins. Here, too, God is seen in that specific activity of deliverance

* Neh. ix. 8.

which comes more and more to the front as the history proceeds. While the calamities of the people grow worse and worse, God reveals Himself with ever-increasing force as the Redeemer of Israel. The plagues of Egypt, the passage of the Red Sea, the drowning of the Egyptians, the cloud-pillar by day and the pillar of fire by night, the descent on Sinai for the giving of The Law—in which connection the one law of the Sabbath is singled out, a point to be noted in view of the great prominence given to it later on—the manna, and the water from the rock, are all signs and proofs of God's exceeding kindness towards His people.

But now we are directed to a very different scene. In spite of all this never-ceasing, this ever-accumulating goodness of God, the infatuated people rebel, appoint a captain to take them back to Egypt, and relapse into idolatry. This is the human side of the history, shown up in its deep blackness against the luminous splendour of the heavenly background.

Then comes the marvellous third scene, the scene that should melt the hardest heart. God does not cast off His people. The privileges enumerated before are carefully repeated, to show that God has not withdrawn them. Still the cloud-pillar guides by day and the fire-pillar by night. Still the manna and the water are supplied. But this is not all. Between these two pairs of favours a new one is now inserted. God gives His "good Spirit" to instruct the people. The author does not seem to be referring to any one specific event, as that of the Spirit falling on the elders, or the incident of the unauthorised prophet, or the bestowal of the Spirit on the artists of the tabernacle. We should rather conclude from the generality of his terms that he is thinking of the gift of the Spirit in each

of these cases, and also in every other way in which the Divine Presence was felt in the hearts of the people. Prone to wander, they needed and they received this inward monitor. Thus God showed His great forbearance, by even extending His grace and giving more help because the need was greater.

From this picture of the wilderness life we are led on to the conquest of the Promised Land. The Israelites overthrow the kings east of the Jordan, and take possession of their territories. Growing in numbers, after a time they are strong enough to cross the Jordan, seize the land of Canaan, and subdue the aboriginal inhabitants. Then we see them settling down in their new home and inheriting the products of the labours of their more civilised predecessors. All this is a further proof of the favour of God. Yet again the dreadful scene of ingratitude is repeated, and that in an aggravated form. A wild fury of rebellion takes hold of the wicked people. They rise up against their God, fling His Torah behind their backs, murder the prophets He sends to warn them, and sink down into the greatest wickedness. The head and front of their offence is the rejection of the sacred Torah. The word Torah—law or instruction—must here be taken in its widest sense to comprehend both the utterances of the prophets and the tradition of the priests, although it is represented to the contemporaries of Ezra by its crown and completion, the Pentateuch. In this second act of heightened energy on both sides, while the characters of the actors are developing with stronger features, we have a third scene—forgiveness and deliverance from God.

Then the action moves more rapidly. It becomes almost confused. In general terms, with a few swift

strokes, the author sketches a succession of similar movements—indeed he does little more than hint at them. We cannot see how often the threefold process was repeated; only we perceive that it always recurred in the same form. Yet the very monotony deepens the impression of the whole drama—so madly persistent was the backsliding habit of Israel, so grandly continuous was the patient long-suffering of God. We lose all count of the alternating scenes of light and darkness as we look at them down the long vista of the ages. And yet it is not necessary that we should assort them. The perspective may escape us; all the more must we feel the force of the process which is characterised by so powerful a unity of movement.

Coming nearer to his own time, the author of the prayer expands into detail again. While the kingdom lasted God did not cease to plead with His people. They disregarded His voice, but His Spirit was in the prophets, and the long line of heavenly messengers was a living testimony to the Divine forbearance. Heedless of this greatest and best means of bringing them back to their forsaken allegiance, the Jews were at length given over to the heathen. Yet that tremendous calamity was not without its mitigations. They were not utterly consumed. Even now God did not forsake them. He followed them into their captivity. This was apparent in the continuous advent of prophets—such as the Second Isaiah and Ezekiel—who appeared and delivered their oracles in the land of exile; it was most gloriously manifest in the return under Cyrus. Such long-continued goodness, beyond the utmost excess of the nation's sin, surpassed all that could have been hoped for. It went beyond the promises of God; it could not be wholly comprehended in His faithfulness.

Therefore another Divine attribute is now revealed. At first the prayer made mention of God's righteousness, which was seen in the gift of Canaan as a fulfilment of the promise to Abraham, so that the author remarked, in regard to the performance of the Divine word, "for Thou art righteous." But now he reflects on the greater kindness, the uncovenanted kindness of the Exile and the Return; "for Thou art a gracious and merciful God."* We can only account for such extended goodness by ascribing it to the infinite love of God.

Having thus brought his review down to his own day, in the concluding passage of the prayer the author appeals to God with reference to the present troubles of His people. In doing so he first returns to his contemplation of the nature of God. Three Divine characteristics rise up before him,—first, *majesty* ("the great, the mighty, the terrible God"); second, *fidelity* (keeping "covenant"); third, *compassion* (keeping "mercy").† On this threefold plea he beseeches God that all the national trouble which has been endured since the first Assyrian invasion may not "seem little" to Him. The greatness of God might appear to induce disregard of the troubles of His poor human children, and yet it would really lead to the opposite result. It is only the limited faculty that cannot stoop to small things because its attention is confined to large affairs. Infinity reaches to the infinitely little as readily as to the infinitely great. With the appeal for compassion goes a confession of sin, which is national rather than personal. All sections of the community on which the calamities have fallen—with the significant exception of the prophets who had possessed God's Spirit, and

* Neh. ix. 31. † Neh. ix. 32.

who had been so grievously persecuted by their fellow-countrymen—all are united in a common guilt. The solidarity of the Jewish race is here apparent. We saw in the earlier case of the sin-offering that the religion of Israel was national rather than personal. The punishment of the captivity was a national discipline; now the confession is for national sin. And yet the sin is confessed distributively, with regard to the several sections of society. We cannot feel our national sin in the bulk. It must be brought home to us in our several walks of life.

After this confession the prayer deplores the present state of the Jews. No reference is now made to the temporary annoyance occasioned by the attacks of the Samaritans. The building of the walls has put an end to that nuisance. But the permanent evil is more deeply rooted. The Jews are mournfully conscious of their subject state beneath the Persian yoke. They have returned to their city; but they are no more free men than they were in Babylon. Like the *fellaheen* of Syria to-day, they have to pay heavy tribute, which takes the best of the produce of their labour. They are subject to the conscription, having to serve in the armies of the Great King—Herodotus tells us that there were "Syrians of Palestine" in the army of Xerxes.* Their cattle are seized by the officers of the government, arbitrarily, "at their pleasure." Did Nehemiah know of this complaint? If so, might there not be some ground for the suspicion of the informers after all? Was that suspicion one reason for his recall to Susa? We cannot answer these questions. As to the prayer, this leaves the whole case with God. It would have

* Herodotus, vii. 89.

been dangerous to have said more in the hearing of the spies who haunted the streets of Jerusalem. And it was needless. It is not the business of prayer to try to move the hand of God. It is enough that we lay bare our state before Him, trusting His wisdom as well as His grace—not dictating to God, but confiding in Him.

CHAPTER XXVII.

THE COVENANT.

NEHEMIAH X.

THE tenth chapter of "Nehemiah" introduces us to one of the most vital crises in the History of Israel. It shows us how the secret cult of the priests of Jehovah became a popular religion. The process was brought to a focus in the public reading of The Law; it was completed in the acceptance of The Law which the sealing of the covenant ratified. This event may be compared with the earlier scene, when the law-book discovered in the temple by Hilkiah was accepted and enforced by Josiah. Undoubtedly that book is included in Ezra's complete edition of The Law. Generations before Ezra, then, though nothing more than Deuteronomy may have been forthcoming, that vital section of The Law, containing as it did the essential principles of Judaism, was adopted. But how was this result brought about? Not by the intelligent conviction, nor by the voluntary action of the nation. It was the work of a king, who thought to drive his ideas into his subjects. No doubt Josiah acted in a spirit of genuine loyalty to Jehovah; and yet the method he followed could not lead to success. The transient character of his spasmodic attempt to save his people at the eleventh hour, followed by the total

collapse of the fabric he had built up, shows how insecure a foundation he had obtained. It was a royal reformation, not a revival of religion on the part of the nation. We have an instance of a similar course of action in the English reformation under Edward VI., which was swept away in a moment when his Catholic sister succeeded to the throne, because it was a movement originating in the court and not supported by the country, as was that under Elizabeth when Mary had opened the eyes of the English nation to the character of Romanism.

But now a very different scene presents itself to our notice. The sealing of the covenant signifies the voluntary acceptance of The Law by the people of Israel, and their solemn promise to submit to its yoke. There are two sides to this covenant arrangement. The first is seen in the conduct of the people in entering into the covenant. This is absolutely an act of free will on their part. We have seen that Ezra never attempted to force The Law upon his fellow-countrymen —that he was slow in producing it ; that when he read it he only did so at the urgent request of the people ; and that even after this he went no further, but left it with the audience for them to do with it as they thought fit. It came with the authority of the will of God, which to religious men is the highest authority ; but it was not backed by the secular arm, even though Ezra possessed a *firman* from the Persian court which would have justified him in calling in the aid of the civil government. Now the acceptance of The Law is to be in the same spirit of freedom. Of course somebody must have started the idea of forming a covenant. Possibly it was Nehemiah who did so. Still this was when the people were ripe for entering into it, and the

whole process was voluntary on their part. The only religion that can be real to us is that which we believe in with personal faith and surrender ourselves to with willing obedience. Even when the law is recorded on parchment, it must also be written on the fleshy table of the heart if it is to be effective.

But there is another side to the covenant-sealing. The very existence of a covenant is significant. The word "covenant" suggests an agreement between two parties, a mutual arrangement to which each is pledged. So profound was the conviction of Israel that in coming to an agreement with God it was not possible for man to bargain with his Maker on equal terms, that in translating the Hebrew name for covenant into Greek the writers of the Septuagint did not use the term that elsewhere stands for an agreement among equals (*συνθήκη*), but employed one indicative of an arrangement made by one party to the transaction and submitted to the other (*διαθήκη*). The covenant, then, is a Divine disposition, a Divine ordinance. Even when, as in the present instance, it is formally made by men, this is still on lines laid down by God; the covenanting is a voluntary act of adhesion to a law which comes from God. Therefore the terms of the covenant are fixed, and not to be discussed by the signatories. This is of the very essence of Judaism as a religion of Divine law. Then though the sealing is voluntary, it entails a great obligation; henceforth the covenant people are bound by the covenant which they have deliberately entered into. This, too, is a characteristic of the religion of law. It is a bondage, though a bondage willingly submitted to by those who stoop to its yoke. To St. Paul it became a crushing slavery. But the burden was not felt at first, simply because neither the range of The Law,

nor the searching force of its requirements, nor the weakness of men to keep their vows, was yet perceived by the sanguine Jews who so unhesitatingly surrendered to it. As we look back to their position from the vantage ground of Christian liberty, we are astounded at the Jewish love of law, and we rejoice in our freedom from its irksome restraints. And yet the Christian is not an antinomian; he is not a sort of free lance, sworn to no obedience. He too has his obligation. He is bound to a lofty service—not to a law, indeed, but to a personal Master; not in the servitude of the letter, but, though with the freedom of the spirit, really with far higher obligations of love and fidelity than were ever recognised by the most rigorous covenant-keeping Jews. Thus he has a new covenant, sealed in the blood of his Saviour; and his communion with his Lord implies a sacramental vow of loyalty. The Christian covenant, however, is not visibly exhibited, because a formal pledge is scarcely in accordance with the spirit of the gospel. We find it better to take a more self-distrustful course, one marked by greater dependence of faith on the preserving grace of God, by turning our vows into prayers. While the Jews "entered into a curse and into an oath" to keep the law, we shrink from anything so terrible; yet our duty is not the less because we limit our professions of it.

The Jews were prepared for their covenant by two essential preliminaries. The first was knowledge. The reading of The Law preceded the covenant, which was entered into intelligently. There is no idea of what is called "implicit faith." The whole situation is clearly surveyed, and The Law is adopted with a consciousness of what it means as far as the understanding of its requirements by the people will yet penetrate into

its signification. It is necessary to count the cost before entering on a course of religious service. With a view to this our Lord spoke of the "narrow way" and the "cross," much to the disappointment of His more sanguine disciples, but as a real security for genuine loyalty. With religion, of all things, it is foolish to take a leap in the dark. Judaism and Christianity absolutely contradict the idea that "Ignorance is the mother of devotion."

The second preparation consisted in the moral effect on the Jews of the review of their history in the light of religion, and their consequent confession of sin and acknowledgment of God's goodness. Here was the justification for the written law. The old methods had failed. The people had not kept the desultory *Torah* of the prophets. They needed a more formal system of discipline. Here too were the motives for adopting the covenant. Penitence for the nation's miserable past prompted the desire for a better future, and gratitude for the overwhelming goodness of God roused an enthusiasm of devotion. Nothing urges us to surrender ourselves to God so much as these two motives—our repentance and His goodness. They are the two powerful magnets that draw souls to Christ.

The chronicler—always delighting in any opportunity to insert his lists of names—records the names of the signatories of the covenant. The seals of these men were of importance so long as the original document to which they were affixed was preserved, and so long as any recognised descendants of the families they represented were living. To us they are of interest because they indicate the orderly arrangement of the nation and the thoroughness of procedure in the ratification of the covenant. Nehemiah, who is again called by his

Persian title Tirshatha, appears first. This fact is to be noted as a sign that as yet even in a religious document the civil ruler takes precedence of the hierarchy. At present it is allowed for a layman to head the list of leading Israelites. We might have looked for Ezra's name in the first place, for he it was who had taken the lead in the introduction of The Law, while Nehemiah had retreated into the background during the whole month's proceedings. But the name of Ezra does not appear anywhere on the document. The probable explanation of its absence is that only heads of houses affixed their seals, and that Ezra was not accounted one of them. Nehemiah's position in the document is official. The next name, Zedekiah, possibly stands for Zadok the Scribe mentioned later,* who may have been the writer of the document, or perhaps Nehemiah's secretary. Then come the priests. It was not the business of these men to assist in the reading of The Law. While the Levites acted as scribes and instructors of the people, the priests were chiefly occupied with the temple ritual and the performance of the other ceremonies of religion. The Levites were teachers of The Law; the priests were its administrators. In the question of the execution of The Law, therefore, the priests have a prominent place, and after remaining in obscurity during the previous engagements, they naturally come to the front when the national acceptance of the Pentateuch is being confirmed. The hierarchy is so far established that, though the priests follow the lay ruler of Jerusalem, they precede the general body of citizens, and even the nobility. No doubt many of the higher families were in the line of the priesthood. But

* Neh. xiii. 13.

this was not the case with all of them, and therefore we must see here a distinct clerical precedence over all but the very highest rank.

Most of the names in this list of priests occur again in a list of those who came up with Zerubbabel and Jeshua,* from which fact we must infer that they represent families, not individuals. But some of the names in the other list are missing here. A most significant omission is that of the high-priest. Are we merely to suppose that some names have dropped out in course of transcription? Or was the high-priest, with some of his brethren, unwilling to sign the covenant? We have had earlier signs that the high-priest did not enjoy the full confidence of Ezra.† The heads of the hierarchy may have resented the popularising of The Law. Since formerly, while the people were often favoured with the moral Torah of the prophets, the ceremonial Torah of the priests was kept among the *arcana* of the initiated, the change may not have been pleasing to its old custodians. Then these conservatives may not have approved of Ezra's latest recension of The Law. A much more serious difficulty lay with those priests who had contracted foreign marriages, and who had favoured the policy of alliance with neighbouring peoples which Ezra had so fiercely opposed. Old animosities from this source were still smouldering in the bosoms of some of the priests. But apart from any specific grounds of disaffection, it is clear that there never was much sympathy between the scribes and the priests. Putting all these considerations together, it is scarcely too much to conjecture that the absentees were designedly holding back when

* Neh. xii. 1-7.

† *E.g.*, Ezra viii. 33; where the high-priest is passed over in silence.

the covenant was signed. The only wonder is that the disaffected minority was so small.

According to the new order advised by Ezekiel and now established, the Levites take the second place and come after the priests, as a separate and inferior order of clergy. Yet the hierarchy is so far honoured that even the lowest of the clergy precede the general body of the laity. We come down to the porters, the choristers, and the temple-helots before we hear of the mass of the people. When this lay element is reached, the whole of it is included. Men, women, and children are all represented in the covenant. The Law had been read to all classes, and now it is accepted by all classes. Thus again the rights and duties of women and children in religion are recognised, and the thoroughly domestic character of Judaism is provided for. There is a solidity in the compact. A common obligation draws all who are included in it together. The population generally follows the example of the leaders. "They clave to their brethren, their nobles,"* says the chronicler. The most effective unifying influence is a common enthusiasm in a great cause. The unity of Christendom will only be restored when the passion of loyalty to Christ is supreme in every Christian, and when every Christian acknowledges that this is the case with all his brother-Christians.

It is clear that the obligation of the covenant extended to the whole law. This is called "God's law, which was given by Moses the servant of God."† Nothing can be clearer than that in the eyes of the chronicler, at all events, it was the Mosaic law. We have seen many indications of this view in the chronicler's narrative.

* Neh. x. 29. † *Ibid.*

Can we resist the conclusion that it was held by the contemporaries of Ezra and Nehemiah? We are repeatedly warned against the mistake of supposing that the Pentateuch was accepted as a brand-new document. On the contrary, it was certainly received on the authority of the Mosaic origin of its contents, and because of the Divine authority that accompanied this origin. By the Jews it was viewed as the law of Moses, just as in Roman jurisprudence every law was considered to be derived from the "Twelve Tables." No doubt Ezra also considered it to be a true interpretation of the genius of Mosaism adapted to modern requirements. If we keep this clearly before our minds, the Pentateuchal controversy will lose its sharpest points of conflict. The truth here noted once more is so often disregarded that it needs to be repeatedly insisted on at the risk of tautology.

After the general acceptance of the whole law, the covenant specifies certain important details. First comes the separation from the heathen—the burning question of the day. Next we have Sabbath observance —also made especially important, because it was distinctive of Judaism as well as needful for the relief of poor and oppressed labourers. But the principal part of the schedule is occupied with pledges for the provision of the temple services. Immense supplies of fuel would be required for the numerous sacrifices, and therefore considerable prominence was given to the collecting of wood; subsequently a festival was established to celebrate this action. According to a later tradition, Nehemiah kindled the flames on the great altar of the burnt-offerings with supernatural fire.* Like the

* 2 Macc. i. 19-22.

Vestal virgins at Rome, the temple officials were to tend the sacred fire as a high duty, and never let it go out. "Fire shall be kept burning upon the altar continually,"* was the Levitical rule. Thus the very greatest honour was given to the rite of sacrifice. As the restoration of the religion of Israel began with the erection of the altar before the temple was built, so the preservation of that religion was centred in the altar fire—and so, we may add, its completion was attained in the supreme sacrifice of Christ.

Finally, special care was taken for what we may call "Church finance" in the collection of the tithes. This comes last; yet it has its place. Not only is it necessary for the sake of the work that is to be carried on; it is also important in regard to the religious obligation of the worshipper. The cry for a cheap religion is irreligious, because real religion demands sacrifices, and, indeed, necessarily promotes the liberal spirit from which those sacrifices flow. But if the contributions are to come within the range of religious duties, they must be voluntary. Clearly this was the case with the Jewish tithes, as we may see for two reasons. First, they were included in the covenant; and adhesion to this was entirely voluntary. Secondly, Malachi rebuked the Jews for withholding the payment of tithes as a sin against God,† showing that the payment only rested on a sense of moral obligation on the part of the people. It would have been difficult to go further while a foreign government was in power, even if the religious leaders had desired to do so. Moreover, God can only accept the offerings that are given freely with heart and will, for all He cares for is the spirit of the gift.

* Lev. vi. 13. † Mal. iii. 8-12.

CHAPTER XXVIII.

THE HOLY CITY.

NEHEMIAH vii. 1-4; xi.

WE have seen that though the two passages that deal with the sparsity of the population of Jerusalem are separated in our Bibles by the insertion of the section on the reading of The Law and the formation of the covenant, they are, in fact, so closely related that, if we skip the intermediate section, the one runs on into the other quite smoothly, as by a continuous narrative;* that is to say, we may pass from Nehemiah vii. 4 to Nehemiah xi. 1 without the slightest sign of a junction of separate paragraphs. So naive and crude is the chronicler's style, that he has left the raw edges of the narrative jagged and untrimmed, and thereby he has helped us to see distinctly how he has constructed his work. The foreign matter which he has inserted in the great gash is quite different in style and contents from that which precedes and follows it. This is marked with the Ezra stamp, which indicates that in all probability it is founded on notes left by the scribe; but the broken narrative in the midst of which it appears is derived from Nehemiah, the first part consisting of memoirs

* Pages 271-273.

written by the statesman himself, and the second part being an abbreviation of the continuation of Nehemiah's writing. The beginning of this second part directly links it on to the first part, for the word "and" has no sort of connection with the immediately preceding Ezra section, while it exactly fits into the broken end of the previous Nehemiah section; only with his characteristic indifference to secular affairs, in comparison with matters touching The Law and the temple worship, the chronicler abbreviates the conclusion of Nehemiah's story. It is easy to see how he constructs his book in this place. He has before him two documents—one written by Nehemiah, the other written either by Ezra or by one of his close associates. At first he follows Nehemiah, but suddenly he discovers that he has reached the date when the Ezra record should come in. Therefore, without any concern for the irregularity of style that he is perpetrating, he suddenly breaks off Nehemiah's narrative to insert the Ezra material, at the end of which he simply goes back to the Nehemiah document, and resumes it exactly where he has left it, except that now, after introducing it in the language of the original writer, he compresses the fragment, so that the composition passes over into the third person. It is not to be supposed that this is done arbitrarily or for no good reason. The chronicler here intends to tell his story in chronological order. He shows that the course of events referred to at the opening of the seventh chapter really was broken by the occurrences the record of which then follows. The interruptions in the narrative just correspond to the real interruptions in the historical facts. History is not a smooth-flowing river; its course is repeatedly broken by rocks and shoals,

and sometimes entirely deflected by impassable cliffs. In the earlier part of the narrative we read of Nehemiah's anxiety on account of the sparsity of the population of Jerusalem; but before he was able to carry out any plans for the increase of the number of inhabitants the time of the great autumn festivals was upon him, and the people were eager to take advantage of the public holidays that then fell due in order to induce Ezra to read to them the wonderful book he had brought up from Babylon years before, and of which he had not yet divulged the contents. This was not waste time as regards Nehemiah's project. Though the civil governor stood in the background during the course of the great religious movement, he heartily seconded the clerical leaders of it in their efforts to enlighten and encourage the people, and he was the first to seal the covenant which was its fruit. Then the people who had been instructed in the principles of their faith and consecrated to its lofty requirements were fitted to take their places as citizens of the Holy City.

The "population question" which troubled Nehemiah at this time is so exactly opposite to that which gives concern to students of social problems in our own day, that we need to look into the circumstances in which it emerged in order to understand its bearings. The powerful suction of great towns, depleting the rural districts and gorging the urban, is a source of the greatest anxiety to all who seriously contemplate the state of modern society; and consequently one of the most pressing questions of the day is how to scatter the people over the land. Even in new countries the same serious condition is experienced—in Australia, for instance, where the crowding of the people into

Melbourne is rapidly piling up the very difficulties sanguine men hoped the colonies would escape. If we only had these modern facts to draw upon, we might conclude that a centripetal movement of population was inevitable. That it is not altogether a novelty we may learn from the venerable story of the Tower of Babel, from which we may also gather that it is God's will that men should spread abroad and replenish the earth.

It is one of the advantages of the study of history that it lifts us out of our narrow grooves and reveals to us an immense variety of modes of life, and this is not the least of the many elements of profit that come to us from the historical embodiment of revelation as we have it in the Bible. The width of vision that we may thus attain to will have a double effect. It will save us from being wedded to a fixed policy under all circumstances; and it will deliver us from the despair into which we should settle down, if we did not see that what looks to us like a hopeless and interminable drift in the wrong direction is not the permanent course of human development. It is necessary to consider that if the dangers of a growing population are serious, those of a dwindling population are much more grave.

Nehemiah was in a position to see the positive advantages of city life, and he regarded it as his business to make the most of them for the benefit of his fellow-countrymen. We have seen that each of the three great expeditions from Babylon up to Jerusalem had its separate and distinctive purpose. The aim of the first, under Zerubbabel and Jeshua, was the rebuilding of the temple; the object of the second, under Ezra, was the establishment of The Law; and the end of the third,

under Nehemiah, was the fortification and strengthening of the city. This end was before the patriotic statesman's mind from the very first moment when he was startled and grieved at hearing the report of the ruinous condition of the walls of Jerusalem which his brother brought to him in the palace at Susa. We may be sure that with so practical a man it was more than a sentimental reverence for venerated sites that led Nehemiah to undertake the great work of fortifying the city of his fathers' sepulchres. He had something else in view than to construct a huge mausoleum. His aim had too much to do with the living present to resemble that of Rizpah guarding the corpses of her sons from the hovering vultures. Nehemiah believed in the future of Jerusalem, and therefore he would not permit her to remain a city of ruins, unguarded, and a prey to every chance comer. He saw that she had a great destiny yet to fulfil, and that she must be made strong if ever she was to accomplish it. It is to the credit of his keen discernment that he perceived this essential condition of the firm establishment of Israel as a distinctive people in the land of Palestine. Ezra was too literary, too abstract, too much of an idealist to see it, and therefore he struggled on with his teaching and exhorting till he was simply silenced by the unlooked-for logic of facts. Nehemiah perfectly comprehended this logic, and knew how to turn it to the advantage of his own cause.

The fierce antagonism of the Samaritans is an indirect confirmation of the wisdom of Nehemiah's plans. Sanballat and his associates saw clearly enough that, if Jerusalem were to become strong again, the metropolitan pre-eminence—which had shifted from this city to Samaria after the Babylonian conquest—would

revert to its old seat among the hills of Judah and Benjamin. Now this pre-eminence was of vital importance to the destinies of Israel. It was not possible for the people in those early days to remain separate and compact, and to work out their own peculiar mission, without a strong and safe centre. We have seen Judaism blossoming again as a distinctive phenomenon in the later history of the Jews, after the destruction of Jerusalem by the Romans. But this most wonderful fact in ethnology is indirectly due to the work of Ezra and Nehemiah. The readiness to intermarry with foreigners shown by the contemporaries of the two great reformers proves conclusively that, unless the most stringent measures had been taken for the preservation of its distinctive life, Israel would have melted away into the general mass of amalgamated races that made up the Chaldæan and Persian empires. The military protection of Jerusalem enabled her citizens to maintain an independent position in defiance of the hostile criticism of her neighbours, and the civil importance of the city helped to give moral weight to her example in the eyes of the scattered Jewish population outside her walls. Then the worship at the temple was a vital element in the newly modelled religious organisation, and it was absolutely essential that this should be placed beyond the danger of being tampered with by foreign influences, and at the same time that it should be adequately supported by a sufficent number of resident Jews. Something like the motive that induces the Pope to desire the restoration of the temporal power of the Papacy—perfectly wise and reasonable from his point of view—would urge the leaders of Judaism to secure as far as possible the political independence of the centre of their religion.

It is to be observed that Nehemiah desired an increase of the population for the immediate purpose of strengthening the garrison of Jerusalem. The city had been little better than "a lodge in a garden of cucumbers" till her new governor had put forth stupendous efforts which resulted in converting her into a fortress. Now the fortress required to be manned. Everything indicates anxiety about the means of defence. Nehemiah placed two men at the head of this vital function—his own brother Hanani, whose concern about the city had been evinced in his report of its condition to Nehemiah at Susa, and Hananiah the commandant of the citadel. This Hananiah was known to be "faithful"—a great point while traitors in the highest places were intriguing with the enemy. He was also exceptionally God-fearing, described as one who "feared God above many" —another point recognised by Nehemiah as of supreme importance in a military officer. Here we have an anticipation of the Puritan spirit which required the Cromwellian soldiers to be men of sterling religious character. Nehemiah would have had no hesitation if he had been placed in the dilemma of the Athenians when they were called to choose between Aristides the good and Themistocles the clever. With him—much as brains were needed, and he showed this in his own sleepless astuteness—integrity and religion were the first requisites for an office of responsibility.

The danger of the times is further indicated by the new rule with regard to the opening of the gates. Oriental custom would have permitted this at dawn. Nehemiah would not allow it before the full daytime, "until the sun be hot." Levites were to mount guard by day—an indication of the partially ecclesiastical character of the civil government. The city was a sort

of extended temple, and its citizens constituted a Church watched over by the clergy. At night the citizens themselves were to guard the walls, as more watchers would be needed during the hours of darkness to protect the city against an assault by surprise. Now these facts point to serious danger and arduous toil. Naturally many men would shrink from the yoke of citizenship under such circumstances. It was so much pleasanter, so much easier, so much quieter for people to live in the outlying towns and villages, near to their own farms and vineyards. Therefore it was necessary to take a tenth of the rural population in order to increase that of the town. The chronicler expressly notes that "the rulers of the people" were already dwelling in Jerusalem. These men realised their responsibility. The officers were to the fore; the men who needed to be urged to their duty were the privates. No doubt there was more to attract the upper classes to the capital, while their agricultural occupations would naturally draw many of the poorer people into the country, and we must not altogether condemn the latter as less patriotic than the former. We cannot judge the relative merits of people who act differently till we know their several circumstances. Still it remains true that it is often the man with the one talent who buries his charge, because with him the sense of personal insignificance becomes a temptation to the neglect of duty. Hence arises one of the most serious dangers to a democracy. When this danger is not mastered, the management of public affairs falls into the hands of self-seeking politicians, who are ready to wreck the state for their private advantage. It is most essential, therefore, that a public conscience should be aroused and that people should realise their duty to their

community—to the town in which they live, the country to which they belong.

Nehemiah's simple expedient succeeded, and praise was earned by those Jews who yielded to the sacred decision of the lot and abandoned their pleasant rustic retreats to take up the more trying posts of sentinels in a garrison. According to his custom, the chronicler proceeds to show us how the people were organised. His many names have long ceased to convey the living interest that must have clustered round them when the families they represented were still able to recognise their ancestors in the roll of honour. But incidentally he imports into his register a note about the Great King's concern for the temple worship, from which we learn that Artaxerxes made special provision for the support of the choristers, and that he entertained a Jewish representative in his court to keep him informed on the condition of the distant city. Thus we have another indication of the royal patronage which was behind the whole movement for the restoration of the Jews. Nevertheless the piteous plaint of the Jews on their great fast day shows us that their servitude galled them sorely. Men who could utter that cry would not be bribed into a state of cheerful satisfaction by the kindness of their master in subscribing to their choir fund, although doubtless the contribution was made in a spirit of well-meaning generosity. The ideal City of God had not yet appeared, and the hint of the dependence of Jerusalem on royal patronage is a significant reminder of the sad fact. It never did appear, even in the brightest days of the earthly Jerusalem. But God was teaching His people through the history of that unhappy city how high the true ideal must be, and so preparing them for the heavenly city, the New Jerusalem.

Now we may take the high ideal that was slowly emerging throughout the ages, and see how God intends to have it realised in the City of God which, from the days of Saint Augustine, we have learnt to look for in the Church of Christ. The two leading thoughts connected with the Holy City in the phase of her history that is now passing under our notice are singularly applicable to the Christian community.

First, *the characteristic life of the city.* Enclosed within walls, the city gained a peculiar character and performed a distinctive mission of her own. Our Lord was not satisfied to rescue stray sheep on the mountains only to brand them with His mark and then turn them out again to graze in solitude. He drew them as a flock after Himself, and His disciples gathered them into the fold of Church fellowship. This is of as vital importance to the cause of Christianity as the civic organisation of Jerusalem was to that of Judaism. The Christian City of God stands out before the world on her lofty foundation, the Rock of Ages—a beacon of separation from sin, a testimony to the grace of God, a centre for the confession of faith, a home for social worship, a rallying point for the forces of holy warfare, a sanctuary for the helpless and oppressed.

Second, *the public duty of citizenship.* The reluctance of Christians to accept the responsibilities of Church membership may be compared to the backwardness of the Jews to dwell in their metropolis. Like Jerusalem in the time of Nehemiah, the City of God to-day is an outpost in the battle-field, a fortress surrounded by the enemy's territory. It is traitorous to retire to the calm cultivation of one's private garden-plot in the hour of stress and strain when the citadel is threatened on all sides. It is the plain duty of the people of God to

mount guard and take their turn as watchmen on the walls of the Holy City.

May we carry the analogy one step further? The king of Persia, though his realm stretched from the Tigris to the Ægean, could not give much effectual help to the true City of God. But the Divine King of kings sends her constant supplies, and she too, like Jerusalem, has her Representative at court, One who ever lives to make intercession for her.

CHAPTER XXIX.

BEGINNINGS.

NEHEMIAH xii. 27-47.

A CURIOUS feature of the history of the restoration of Israel already met with several times is postponement. Thus in the days of Cyrus Zerubbabel leads up an expedition for the express purpose of building the temple at Jerusalem; but the work is not executed until the reign of Darius. Again, Ezra brings the book of The Law with him when he comes to the city; yet he does not find an opportunity for publishing it till some years later. Once more, Nehemiah sets to work on the fortifications with the promptitude of a practical man and executes his task with astonishing celerity; still, even in his case the usual breach of sequence occurs; here, too, we have interruption and the intrusion of alien matters, so that the crowning act of the dedication of the walls is delayed.

In this final instance we do not know how long a postponement there was. Towards the end of his work the chronicler is exceptionally abrupt and disconnected. In the section xii. 27-43 he gives us an extract from Nehemiah's memoirs, but without any note of time. The preservation of another bit of the patriot's original writing is interesting, not only because of its assured historicity, but further because exceptional

importance is given to the records that have been judged worthy of being extracted and made portions of permanent scripture, although other sources are only used by the chronicler as materials out of which to construct his own narrative in the third person. While we cannot assign its exact date to the subject of this important fragment, one thing is clear from its position in the story of the days of Nehemiah. The reading of The Law, the great fast, the sealing of the covenant, the census, and the regulations for peopling Jerusalem, all came between the completion of the fortifications and the dedication of them. The interruption and the consequent delay were not without meaning and object. After what had occurred in the interval, the people were better prepared to enter into the ceremony of dedication with intelligence and earnestness of purpose. This act, although it was immediately directed to the walls, was, as a matter of fact, the re-consecration of the city; because the walls were built in order to preserve the distinct individuality, the unique integrity of what they included. Now the Jews needed to know The Law in order to understand the destiny of Jerusalem; they needed to devote themselves personally to the service of God, so that they might carry out that destiny; and they needed to recruit the forces of the Holy City, for the purpose of giving strength and volume to its future. Thus the postponement of the dedication made that event, when it came about, a much more real thing than it would have been if it had followed immediately on the building of the walls. May we not say that in every similar case the personal consecration must precede the material? The city is what its citizens make it. They, and not its site or its buildings, give it its true character. Jerusalem

and Babylon, Athens and Rome, are not to be distinguished in their topography and architecture in anything approaching the degree in which they are individualised by the manners and deeds of their respective peoples. Most assuredly the New Jerusalem will just reflect the characters of her citizens. This City of God will be fair and spotless only when they who tread her streets are clad in the beauty of holiness. In smaller details, too, and in personal matters, we can only dedicate aright that which we are handling in a spirit of earnest devotion. The miserable superstition that clouds our ideas of this subject rises out of the totally erroneous notion that it is possible to have holy things without holy persons, that a mystical sanctity can attach itself to any objects apart from an intelligent perception of some sacred purpose for which they are to be used. This materialistic notion degrades religion into magic; it is next door to fetichism.

It is important, then, that we should understand what we mean by dedication. Unfortunately in our English Bible the word "dedicate" is made to stand for two totally distinct Hebrew terms, one * of which means to "consecrate," to make holy, or set apart for God; while the other † means to "initiate," to mark the beginning of a thing. The first is used of functions of ritual, priestly and sacrificial; but the second has a much wider application, one that is not always directly connected with religion. Thus we meet with this second word in the regulations of Deuteronomy which lay down the conditions on which certain persons are to be excused from military service. The man who has built a new house but who has not "dedicated" it is placed

* חִנֵּךְ, Piel of חָנַךְ † חָנַךְ

side by side with one who has planted a vineyard and with a third who is on the eve of his marriage.* Now the first word—that describing real consecration—is used of the priests' action in regard to their portion of the wall, and in this place our translators have rendered it "sanctified." † But in the narrative of the general dedication of the walls the second and more secular word is used. The same word is used, however, we must notice, in the account of the dedication of the temple.‡ In both these cases, and in all other cases of the employment of the word, the chief meaning conveyed by it is just initiation.§ It signalises a commencement. Therefore the ceremony at the new walls was designed in the first instance to direct attention to the very fact of their newness, and to call up those thoughts and feelings that are suitable in the consideration of a time of commencement. We must all acknowledge that such a time is one for very earnest thought. All our beginnings in life—the birth of a child, a young man's start in the world, the wedding that founds the home, the occupation of a new house, the entrance on a fresh line of business—all such beginnings come to rouse us from the indifference of routine, to speak to us with the voice of Providence, to bid us look forward and prepare ourselves for the future. We have rounded a corner, and a new vista has opened up to our view. As we gaze down the long aisle we must be heedless indeed if we can contemplate the vision without a thrill of emotion, without a thought of anticipation. The new departure in external affairs is an opportunity for a new turn in our

* Deut. xx. 5-7. † Neh. iii. 1. ‡ Ezra vi. 16.

§ Still in the earlier scene, the dedication of the temple, the sacred use of the building makes the act of initiation to be equivalent to consecration. There the connection gives the special association.

inner life, and it calls for a reconsideration of our resources and methods.

One of the charms of the Bible is that, like nature, it is full of fresh starts. Inasmuch as a perennial breath of new life plays among the pages of these ancient scriptures, we have only to drink it in to feel what inspiration there is here for every momentous beginning. Just as the fading, dank autumn gives way to the desolation of winter in order that in due time the sleeping seeds and buds may burst out in the birth of spring with the freshness of Eden, God has ordained that the decaying old things of human life shall fall away and be forgotten, while He calls us into the heritage of the new—giving a new covenant, creating a new heart, promising a new heaven and a new earth. The mistake of our torpor and timidity is that we will cling to the rags of the past and only patch them with shreds of the later age, instead of boldly flinging them off to clothe ourselves in the new garment of praise which is to take the place of the old spirit of heaviness.

The method in which a new beginning was celebrated by the Jews in relation to their restored walls is illustrative of the spirit in which such an event should always be contemplated.

In the first place, as a preparation for the whole of the subsequent ceremonies, the priests and Levites carried out a great work of purification. They began with themselves, because the men who are first in any dealings with religion must be first in purity. Judged by the highest standard, the only real difference of rank in the Church is determined by varying degrees of holiness; merely official distinctions and those that arise from the unequal distribution of gifts cannot

affect anybody's position of honour in the sight of God. The functions of the recognised ministry, in particular, demand purity of character for their right discharge. They that bear the vessels of the Lord must be clean. And not only so in general; especially in the matter of purification is it necessary that those who carry out the work should first be pure themselves. What here applied to priests and Levites ceremonially applies in prosaic earnest to all who feel called to purge society in the interest of true morality. Who can bring a clean thing out of an unclean? The leaders of moral reforms must be themselves morally clean. Only regenerate men and women can regenerate society. If the salt has lost its savour it will not arrest corruption in the sacrifice that is salted with it. But the purification does not cease with the leaders. In ceremonial symbolism all the people and even the very walls are also cleansed. This is done in view of the new departure, the fresh beginning. Such an occasion calls for much heart-searching and spiritual cleansing—a truth which must have been suggested to the minds of thoughtful people by the Levitical ceremonies. It is a shame to bring the old stains into the new scenes. The fresh, clean start calls for a new and better life.

Next, it is to be observed, there was an organised procession round the walls, a procession that included citizens of every rank—princes, priests, Levites, and representatives of the general community, described as "Judah and Benjamin." Starting at the west end of the city, these people were divided into two sections, one led by Nehemiah going round by the north, and the other conducted by Ezra proceeding by the south, so that they met at the eastern side of the city; where

opposite the Mount of Olives and close to the temple, they all united in an enthusiastic outburst of praise. This arrangement was not carried out for any of the idle ends of a popular pageant—to glorify the processionists, or to amuse the spectators. It was to serve an important practical purpose. By personal participation in the ceremony of initiation, all sections of the community would be brought to perceive its real significance. Since the walls were in the keeping of the citizens, it was necessary that the citizens should acknowledge their privileges and responsibilities. Men and women need to come individually and directly face to face with new conditions of life. Mere dulness of imagination encourages the lazy sense of indifference with which so many people permit themselves to ignore the claims of duty, and the same cause accounts for a melancholy failure to appreciate the new blessings that come from the untiring bounty of God.

In the third place, the behaviour of the processionists invites our attention. The whole ceremony was one of praise and gratitude. Levites were called in from the outlying towns and villages where they had got themselves homes, and even from that part of the Jordan valley that lay nearest to Jerusalem. Their principal function was to swell the chorus of the temple singers. Musical instruments added emphasis to the shout of human voices; clashing cymbals and finer toned harps supported the choral song with a rich and powerful orchestral accompaniment, which was augmented from another quarter by a young band of trumpeters consisting of some of the priests' sons. The immediate aim of the music and singing was to show forth the praises of God. The two great companies were to give thanks while they went round the walls. Sacrifices of

thanksgiving completed the ceremony when the processions were united and brought to a standstill near the temple. The thanksgiving would arise out of a grateful acknowledgment of the goodness of God in leading the work of building the walls through many perils and disappointments to its present consummation. Rarely does anything new spring up all of a sudden without some relation to our own past life and action; but even that which is the greatest novelty and wonder to us must have a cause somewhere. If we have done nothing to prepare for the happy surprise, God has done much. Thus the new start is an occasion for giving thanks to its great Originator. But the thankfulness also looks forward. The city was now in a very much more hopeful condition than when Nehemiah took his lonely night ride among its ghostly ruins. By this time it was a compact and strongly fortified centre, with solid defences and a good body of devoted citizens pledged to do their part in pursuing its unique destiny. The prospect of a happy future which this wonderful transformation suggested afforded sufficient reasons for the greatest thankfulness. The spirit of praise thus called forth would be one of the best guarantees of the fulfilment of the high hopes that it inspired. There is nothing that so surely foredooms people to failure as a despairing blindness to any perception of their advantages. The grateful soul will always have most ground for a renewal of gratitude. It is only just and reasonable that God should encourage those of His children who acknowledge His goodness, with fresh acts of favour over and above what He does for all in making His sun to shine and His rain to fall on the bad as well as the good. But apart from considerations of self-interest, the true spirit of praise will

delight to pour itself out in adoration of the great and good Father of all blessings. It is a sign of sin or selfishness or unbelief when the element of praise fails in our worship. This is the purest and highest part of a religious service, and it should take the first place in the estimation of the worshippers. It will do so directly a right sense of the goodness of God is attained. Surely the best worship is that in which man's needs and hopes and fears are all swallowed up in the vision of God's love and glory, as the fields and woods are lost in a dim purple haze when the sky is aglow with the rose and saffron of a brilliant sunset.

Further, it is to be observed that a note of gladness rings through the whole ceremony. The account of the dedication concludes with the perfectly jubilant verse, "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced: so that the joy of Jerusalem was heard even afar off." * The joy would be mingled with the praise, because when people see the goodness of God enough to praise Him from their hearts they cannot but rejoice; and then the joy would react on the praise, because the more blessedness God sends the more heartily must His grateful children thank Him. Now the outburst of joy was accompanied with sacrifices. In the deepest sense, a sense almost unknown till it was revealed by Christ, there is a grand, solemn joy in sacrifice. But even to those who have only reached the Jewish standpoint, the self-surrender expressed by a ceremonial sacrifice as a symbol of glad thankfulness in turn affects the offerer so as to heighten his gladness. No doubt there were mundane and

* Neh. xii. 43.

secular elements in this joy of a jubilant city. A laborious and dangerous task had been completed the city had been fortified and made able to defend itself against the horrors of an assault; there was a fair prospect of comfort and perhaps even honour for the oppressed and despised citizens of Jerusalem. But beyond all this and beneath it, doubtless many had discovered Nehemiah's great secret for themselves; they had found their strength in the joy of the Lord. In face of heathenish pleasures and superstitious terrors it was much to know that God expected His holy people to be happy, and more, to find that the direct road to happiness was holiness. This was the best part of the joy which all the people experienced with more or less thought and appreciation of its meaning. Joy is contagious. Here was a city full of gladness. Nehemiah expressly takes note of the fact that the women and children shared in the universal joy. They must have been among the most pitiable sufferers in the previous calamities; and they had taken their place in the great *Ecclesia* when The Law was read, and again when the sad confession of the nation's sin was poured forth. It was well that they should not be left out of the later scene, when joy and praise filled the stage. For children especially who would not covet this gladness in religion? It is only a miserable short-sightedness that allows any one to put before children ideas of God and spiritual things which must repel, because of their gloom and sternness. Let us reserve these ideas for the castigation of Pharisees. A scene of joyous worship is truly typical of the perfect City of God of which children are the typical citizens—the New Jerusalem of whose inhabitants it is said, "God shall wipe away all tears from their

eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Lastly, following his extract from the memoirs of Nehemiah, the chronicler shows how the glad spirit of this great day of dedication flowed out and manifested itself in those engagements to which he was always delighted to turn—the Levitical services. Thus the tithe gathering and the temple psalmody were helped forward. The gladness of religion is not confined to set services of public worship; but when those services are held it must flood them with the music of praise. It is impossible for the worship of God's house to be limp and depressed when the souls of His children are joyous and eager. A half-hearted, melancholy faith may be content with neglected churches and slovenly services—but not a joyous religion which men and women love and glory in. While "The joy of the Lord" has many happy effects on the world, it also crowds churches, fills treasuries, sustains various ministries, inspires hymns of praise, and brings life and vigour into all the work of religion.

CHAPTER XXX.

THE RIGOUR OF THE REFORMER.

NEHEMIAH xiii.

THERE is no finality in history. The chapter that seems to be rounded off with a perfect conclusion always leaves room for an appendix, which in its turn may serve as an introduction to another chapter. Ezra's and Nehemiah's work seemed to have reached its climax in the happy scene of the dedication of the walls. All difficulties had vanished; the new order had been greeted with widespread enthusiasm; the future promised to be smooth and prosperous. If the chronicler had laid down his pen at this point, as any dramatist before Ibsen who was not bound by the exigencies of prosaic facts would have done, his work might have presented a much more artistic appearance than it now wears. And yet it would have been artificial, and therefore false to the highest art of history. In adding a further extract from Nehemiah's memoirs that discloses a revival of the old troubles, and so shows that the evils against which the reformers contended had not been stamped out, the writer mars the literary effect of his record of their triumph; but, at the same time, he satisfies us that he is in contact with real life, its imperfections and its disappointments.

It is not easy to settle the time of the incident

mentioned in chapter xiii. 1-3. The phrase "on that day" with which the passage opens seems to point back to the previous chapter. If so it cannot be taken literally, because what it describes must be assigned to a later period than the contents of the paragraph that follows it. It forms an introduction to the extract from Nehemiah's memoirs, and its chronological position is even later than the date of the first part of the extract, because that begins with the words "And before this,"* *i.e.*, before the incident that opens the chapter. Now it is clear that Nehemiah's narrative here refers to a time considerably after the transactions of the previous chapter, inasmuch as he states that when the first of the occurrences he now records happened he was away in the court of Artaxerxes.† Still later, then, must that event be placed *before* which this new incident occurred. We might perhaps suppose that the phrase "at that day" is carried over directly from the chronicler's original source and belongs to its antecedents in that document; but so clumsy a piece of joinery is scarcely admissible. It is better to take the phrase quite generally. Whatever it meant when first penned, it is clear that the events it introduces belong only indefinitely to the times previously mentioned. We are really landed by them in a new state of affairs. Here we must notice that the introductory passage is immediately connected with the Nehemiah record. It tells how the law from Deuteronomy requiring the exclusion of the Ammonite and the Moabite was read and acted on. This is to be remembered when we are studying the subsequent events.

When Nehemiah's extended leave of absence had

* Neh. xiii. 4. † Neh. xiii. 6.

come to an end, or when perhaps he had been expressly summoned back by Artaxerxes, his return to Babylon was followed by a melancholy relapse in the reformed city of Jerusalem. This is not by any means astonishing. Nothing so hinders and distresses the missionary as the repeated outbreak of their old heathen vices among his converts. The drunkard cannot be reckoned safe directly he has signed the pledge. Old habits may be damped down without being extinguished, and when this is the case they will flame up again as soon as the repressive influence is removed. In the present instance there was a distinct party in the city, consisting of some of the most prominent and influential citizens, which disapproved of the separatist, puritanical policy of the reformers and advocated a more liberal course. Some of its members may have been conscientious men, who honestly deplored what they would regard as the disastrous state of isolation brought about by the action of Ezra and Nehemiah. After having been silenced for a time by the powerful presence of the great reformers, these people would come out and declare themselves when the restraining influences were removed. Meanwhile we hear no more of Ezra. Like Zerubbabel in the earlier period, he drops out of the history without a hint as to his end. He may have returned to Babylon, thinking his work complete; possibly he had been recalled by the king.

It is likely that some rumours of the declension of Jerusalem reached Nehemiah at the Persian court. But he did not discover the whole extent of this retrograde movement until he was once more in the city, with a second leave of absence from Artaxerxes. Then there were four evils that he perceived with great grief.

The first was that Tobiah had got a footing in the city. In the earlier period this "servant" had been carrying on intrigues with some members of the aristocracy. The party of opposition had done its best to represent him in a favourable light to Nehemiah, and all the while this party had been traitorously keeping Tobiah informed of the state of affairs in the city. But now a further step was taken. Though one of the three leading enemies of Nehemiah, the ally and supporter of the Samaritan governor Sanballat, this man was actually permitted to have a lodging in the precincts of the temple. The locality was selected, doubtless, because it was within the immediate jurisdiction of the priests, among whom the Jewish opponents of Nehemiah were found. It is as though, in his quarrel with Henry, Thomas à Becket had lodged a papal envoy in the cathedral close at Canterbury. To a Jew who did not treat the ordinances of religion with the Sadducean laxity that was always to be found in some of the leading members of the priesthood, this was most abhorrent. He saw in it a defilement of the neighbourhood of the temple, if not of the sacred enclosure itself, as well as an insult to the former governor of the city. Tobiah may have used his room for the purpose of entertaining visitors in state; but it may only have been a warehouse for trade stores, as it had previously been a place in which the bulky sacrificial gifts were stowed away. Such a degradation of it, superseding its previous sacred use, would aggravate the evil in the sight of so strict a man as Nehemiah.

The outrage was easily accounted for. Tobiah was allied by marriage to the priest who was the steward of this chamber. Thus we have a clear case of trouble arising out of the system of foreign marriages which

Ezra had so strenuously opposed. It seems to have opened the eyes of the younger reformer to the evil of these marriages, for hitherto we have not found him taking any active part in furthering the action of Ezra with regard to them. Possibly he had not come across an earlier instance. But now it was plain enough that the effect was to bring a pronounced enemy of all he loved and advocated into the heart of the city, with the rights of a tenant, too, to back him up. If "evil communications corrupt good manners," this was most injurious to the cause of the reformation. The time had not arrived when a generous spirit could dare to welcome all-comers to Jerusalem. The city was still a fortress in danger of siege. More than that, it was a Church threatened with dissolution by reason of the admission of unfit members. Whatever we may say to the social and political aspects of the case, ecclesiastically regarded, laxity at the present stage would have been fatal to the future of Judaism, and the mere presence of such a man as Tobiah, openly sanctioned by a leading priest, was a glaring instance of laxity; Nehemiah was bound to stop the mischief.

The second evil was the neglect of the payments due to the Levites. It is to be observed again that the Levites are most closely associated with the reforming position. Religious laxity and indifference had had an effect on the treasury for which these men were the collectors. The financial thermometer is a very rough test of the spiritual condition of a religious community, and we often read it erroneously, not only because we cannot gauge the amount of sacrifice made by people in very different circumstances, nor just because we are unable to discover the motives that prompt the giving of

alms "before men"; but also, when every allowance is made for these causes of uncertainty, because the gifts which are usually considered most generous rarely involve enough strain and effort to bring the deepest springs of life into play. And yet it must be allowed that a declining subscription list is usually to be regarded as one sign of waning interest on the part of the supporters of any public movement. When we consider the matter from the other side, we must acknowledge that the best way to improve the pecuniary position of any religious enterprise is not to work the exhausted pump more vigorously, but to drive the well deeper and tap the resources of generosity that lie nearer the heart—not to beg harder, but to awaken a better spirit of devotion.

The third indication of backsliding that vexed the soul of Nehemiah was Sabbath profanation. He saw labour and commerce both proceeding on the day of rest—Jews treading the winepress, carrying their sheaves, lading their asses, and bringing loads of wine, grapes, and figs, and all sorts of wares, into Jerusalem for sale; and fishmongers and pedlars from Tyre—not, of course, themselves to be blamed for failing to respect the festival of a people whose religion they did not share—pouring into the city, and opening their markets as on any weekday. Nehemiah was greatly alarmed. He went at once to the nobles, who seem to have been governing the city, as a sort of oligarchy, during his absence, and expostulated with them on their danger of provoking the wrath of God again, urging that Sabbath-breaking had been one of the offences which had called down the judgment of Heaven on their fathers. Then he took means to prevent the coming of foreign traders on the Sabbath, by ordering the gates

to be kept closed from Friday evening till the sacred day was over. Once or twice these people came up as usual, and camped just outside the city; but as this was disturbing to the peace of the day, Nehemiah threatened that if they repeated the annoyance he would lay hands on them. Lastly, he charged the Levites, first to cleanse themselves that they might be ready to undertake a work of purification, and then to take charge of the gates on the Sabbath and see that the day was hallowed in the cessation of all labour. Thus both by persuasion and by vigorous active measures Nehemiah put an end to the disorder.

The importance attached to this matter is a sign of the prominence given to Sabbath-keeping in Judaism. The same thing was seen earlier in the selection of the law of the Sabbath as one of the two or three rules to be specially noted, and to which the Jews were to particularly pledge themselves in the covenant.* Reference was then made to the very act of the Tyrians now complained of, the offering of wares and food for sale in Jerusalem on the Sabbath day. Putting these two passages together, we can see where the Sabbath-breaking came from. It was the invasion of a foreign custom—like the dreaded introduction of the "Continental Sunday" into England. Now to Nehemiah the fact of the foreign origin of the custom would be a heavy condemnation for it. Next to circumcision, Sabbath-keeping was the principal mark of the Jew. In the days of our Lord it was the most highly prized feature of the ancient faith. This was then so obvious that it was laid hold of by Roman satirists, who knew little about the strange traders in the *Ghetto* except that

* Neh. x. 31.

they "sabbatised." Nehemiah saw that if the sacred day of rest were to be abandoned, one of his bulwarks of separation would be lost. Thus for him, with his fixed policy, and in view of the dangers of his age, there was a very urgent reason for maintaining the Sabbath, a reason which of course does not apply to us in England to-day. We must pass on to the teaching of Christ to have this question put on a wider and more permanent basis. With that Divine insight of His which penetrated to the root of every matter, our Lord saw through the miserable formalism that made an idol of a day, and in so doing turned a boon into a burden; at the same time He rescued the sublimely simple truth which contains both the justification and the limitation of the Sabbath, when He declared, "The Sabbath was made for man, and not man for the Sabbath." In resisting the rigour of legal-minded Sabbatarianism, the modern mind seems to have confined its attention to the second clause of this great utterance, to the neglect of its first clause. Is it nothing, then, that Jesus said, "The Sabbath was made for man"—not for the *Jew* only, but for *man*? Although we may feel free from the religion of law in regard to the observance of days as much as in other external matters, is it not foolish for us to minimise a blessing that Jesus Christ expressly declared to be for the good of the human race? If the rest day was needed by the Oriental in the slow-moving life of antiquity, is it any less requisite for the Western in the rush of these later times? But if it is necessary to our welfare, the neglect of it is sinful. Thus not because of the inherent sanctity of seasons, but on our Lord's own ground of the highest utilitarianism—a utilitarianism which reaches to other people, and even to animals, and affects the soul as well as the body

—the reservation of one day in seven for rest is a sacred duty. "The world is too much with us" for the six days. We can ill afford to lose the recurrent escape from its blighting companionship originally provided by the seventh and now enjoyed on our Sunday.

Lastly, Nehemiah was confronted by the social effects of foreign marriage alliances. These alliances had been contracted by Jews resident in the south-western corner of Judæa, who may not have come under the influence of Ezra's drastic reformation in Jerusalem, and who probably were not married till after that event. They afford another evidence of the counter current that was running so strongly against the regulations of the party of rigour while Nehemiah was away. The laxity of the border people may be accounted for without calling in any subtle motives. But their fault was shared by a member of the *gens* of the high-priest, who had actually wedded the daughter of Nehemiah's arch-enemy Sanballat! Clearly this was a political alliance, and it indicated a defiant reversal of the policy of the reformers in the very highest circles. The offender, after being expelled from Jerusalem, is said to have been the founder of the Samaritan temple on Mount Gerizim.

Then the social mischief of the mixed marriages was showing itself in the corruption of the Hebrew language. The Philistine language was not allied to the Egyptian, as some have thought, nor was it Indo-Germanic, as others have supposed, but it was Semitic, and only a different dialect from the Hebrew; and yet the difficulty persons from the south of England feel in understanding the speech of Yorkshiremen in remote parts of the county will help us to account for a practical loss of mutual intelligence between people of different dialects,

when these dialects were still more isolated by having grown up in two separate and hostile nations. For the children of Jewish parents to be talking with the tones and accents of the hereditary enemies of Israel was intolerable. When he heard the hated sounds, Nehemiah simply lost his temper. With a curse on his lips he rushed at the fathers, striking them and tearing their hair. It was the rage of bitter disappointment; but behind it lay the grim set purpose in holding to which with dogged tenacity Ezra and Nehemiah saved Judaism from extinction. Separatism is never gracious; yet it may be right. The reformer is not generally of a mild temperament. We may regret his harshness; but we should remember that the world has only seen one perfectly meek and yet thoroughly effective Revolutionist, only one "Lamb of God" who could be also named "the Lion of the tribe of Judah."

The whole situation was disappointing to Nehemiah, and his memoir ends in a prayer beneath which we can detect an undertone of melancholy. Three times during this last section he appeals to God to remember him—not to wipe out his good deeds,* to spare him according to the greatness of the Divine mercy,† and finally to remember him for good.‡ The memories of the Jerusalem covenanters had been brief; during the short interval of their leader's absence they had forgotten his discipline and fallen back into negligent ways. It was vain to trust to the fickle fancies of men. With a sense of weary loneliness, taught to feel his own insignificance in that great tide of human life that flows on in its own course though the most prominent figures drop out of notice, Nehemiah

* Neh. xiii. 14. † Neh. xiii. 22. ‡ Neh. xiii. 31.

turned to his God, the one Friend who never forgets. He was learning the vanity of the world's fame; yet he shrank from the idea of falling into oblivion. Therefore it was his prayer that he might abide in the memory of God. This was by itself a restful thought. It is cheering to think that we may dwell in the memory of those we love. But to be held in the thought of God is to have a place in the heart of infinite love. And yet this was not the conclusion of the whole matter to Nehemiah. It is really nothing better than a frivolous vanity, that can induce any one to be willing to sacrifice the prospect of a real eternal life in exchange for the pallid shadow of immortality ascribed to the "choir invisible" of those who are only thought of as living in the memory of the world they have influenced enough to win "a niche in the temple of fame." What is fame to a dead man mouldering in his coffin? Even the higher thought of being remembered by God is a poor consolation in prospect of blank non-existence. Nehemiah expects something better, for he begs God to remember him in *mercy* and for *good*. It is a very narrow, prosaic interpretation of this prayer to say that he only means that he desires a blessing during the remainder of his life in the court at Susa. On the other hand, it may be too much to ascribe the definite hope of a future life to this Old Testament saint. And yet, vague as his thought may be, it is the utterance of a profound yearning of the soul that breaks out in moments of disappointment with an intensity never to be satisfied within the range of our cramped mortal state. In this utterance of Nehemiah we have, at least, a seed thought that should germinate into the great hope of immortality. If God could forget His children, we might expect them to perish, swept aside like the withered leaves of autumn.

But if He continues to remember them, it is not just to His Fatherhood to charge Him with permitting such a fate to fall upon His offspring. No human father who is worthy of the name would willingly let go the children whom he cherishes in mind and heart. Is it reasonable to suppose that the perfect Divine Father, who is both almighty and all-loving, would be less constant? But if He *remembers* His children, and remembers them *for good*, He will surely preserve them. If His memory is unfading, and if His love and power are eternal, those who have a place in His immortal thought must also have a share in His immortal life

CHAPTER XXXI.

THE BOOK OF ESTHER: INTRODUCTORY.

THERE is a striking contrast between the high estimation in which the Book of Esther is now cherished among the Jews and the slighting treatment that is often meted out to it in the Christian Church. According to the great Maimonides, though the Prophets and the Hagiographa will pass away when the Messiah comes, this one book will share with The Law in the honour of being retained. It is known as "The Roll" *par excellence*, and the Jews have a proverb, "The Prophets may fail, but not The Roll." The peculiar importance attached to the book may be explained by its use in the Feast of Purim—the festival which is supposed to commemorate the deliverance of the Jews from the murderous designs of Haman, and their triumph over their Gentile enemies—for it is then read through in the synagogue. On the other hand, the grave doubts which were once felt by some of the Jews have been retained and even strengthened in the Christian Church. Esther was omitted from the Canon by some of the Oriental Fathers. Luther, with the daring freedom he always manifested in pronouncing sentence on the books of the Bible, after referring to the Second Book of Maccabees, says, "I am so hostile to this book and that of Esther, that I wish they did

not exist; they are too Judaising, and contain many heathenish improprieties." In our own day two classes of objections have been raised.

The first is historical. By many the Book of Esther is regarded as a fantastic romance; by some it is even relegated to the category of astronomical myths; and by others it is considered to be a mystical allegory. Even the most sober criticism is troubled at its contents. There can be no question that the Ahasuerus (*Ahashverosh*) of Esther is the well-known Xerxes of history, the invader of Greece who is described in the pages of Herodotus. But then, it is asked, what room have we for the story of Esther in the life of that monarch? His wife was a cruel and superstitious woman, named Amestris. We cannot identify her with Esther, because she was the daughter of one of the Persian generals, and also because she was married to Xerxes many years before the date of Esther's appearance on the scene. Two of her sons accompanied the expedition to Greece, which must have preceded the introduction of Esther to the harem. Moreover, it was contrary to law for a Persian sovereign to take a wife except from his own family, or from one of five noble families. Can Amestris be identified with Vashti? If so, it is certain that she must have been restored to favour, because Amestris held the queen's place in the later years of Xerxes, when the uxorious monarch came more and more under her influence. Esther, it is clear, can only have been a secondary wife in the eyes of the law, whatever position she may have held for a season in the court of the king. The predecessors of Xerxes had several wives; our narrative makes it evident that Ahasuerus followed the Oriental custom of keeping a large harem. To Esther, at best,

therefore, must be assigned the place of a favourite member of the seraglio.

Then it is difficult to think that Esther would not have been recognised as a Jewess by Haman, since the nationality of Mordecai, whose relationship to her had not been hidden, was known in the city of Susa. Moreover, the appalling massacre of "their enemies" by the Jews, carried on in cold blood, and expressly including "women and children," has been regarded as highly improbable. Finally, the whole story is so well knit together, its successive incidents arrange themselves so perfectly and lead up to the conclusion with such neat precision, that it is not easy to assign it to the normal course of events. We do not expect to meet with this sort of thing outside the realm of fairy tales. Putting all these facts together, we must feel that there is some force in the contention that the book is not strictly historical.

But there is another side to the question. This book is marvellously true to Persian manners. It is redolent of the atmosphere of the court at Susa. Its accuracy in this respect has been traced down to the most minute details. The character of Ahasuerus is drawn to the life; point after point in it may be matched in the Xerxes of Herodotus. The opening sentence of the book shows that it was written some time after the date of the king in whose reign the story is set, because it describes him in language only suited to a later period—"this is Ahasuerus which reigned from India unto Ethiopia," etc. But the writer could not have been far removed from the Persian period. The book bears evidence of having been written in the heart of Persia, by a man who was intimately acquainted with the scenery he described. There seems to be some

reason for believing in the substantial accuracy of a narrative that is so true to life in these respects.

The simplest way out of the dilemma is to suppose that the story of Esther stands upon a historical basis of fact, and that it has been worked up into its present literary form by a Jew of later days who was living in Persia, and who was perfectly familiar with the records and traditions of the reign of Xerxes. It is only an unwarrantable, *a priori* theory that can be upset by our acceptance of this conclusion. We have no right to demand that the Bible shall not contain anything but what is strictly historical. The Book of Job has long been accepted as a sublime poem, founded on fact perhaps, but owing its chief value to the divinely inspired thoughts of its author. The Book of Jonah is regarded by many cautious and devout readers as an allegory replete with important lessons concerning a very ugly aspect of Jewish selfishness. These two works are not the less valuable because men are coming to understand that their places in the library of the Hebrew Canon are not among the strict records of history. And the Book of Esther need not be dishonoured when some room is allowed for the play of the creative imagination of its author. In these days of the theological novel we are scarcely in a position to object to what may be thought to partake of the character of a romance, even if it is found in the Bible. No one asks whether our Lord's parable of the Prodigal Son was a true story of some Galilean family. The Pilgrim's Progress has its mission, though it is not to be verified by any authentic Annals of Elstow. It is rather pleasing than otherwise to see that the compilers of the Jewish Canon were not prevented by Providence from including a little anticipation of that work of the imagination which has

blossomed so abundantly in the highest and best culture of our own day.

A much more serious objection is urged on religious and moral grounds. It is indisputable that the book is not characterised by the pure and lofty spirit that gives its stamp to most of the other contents of the Bible. The absence of the name of God from its pages has been often commented on. The Jews long ago recognised this fact, and they tried to discover the sacred name in acrostic form at one or two places where the initial letters of a group of words were found to spell it. But quite apart from all such fantastic trifling, it has been customary to argue that, though unnamed, the presence of God is felt throughout the story in the wonderful Providence that protects the Jews and frustrates the designs of their arch-enemy Haman. The difficulty, however, is wider and deeper. There is no reference to religion, it is said, even where it is most called for; no reference to prayer in the hour of danger, when prayer should have been the first resource of a devout soul; in fact no indication of devoutness of thought or conduct. Mordecai fasts; we are not told that he prays. The whole narrative is immersed in a secular atmosphere. The religious character of apocryphal additions that were inserted by later hands is a tacit witness to a deficiency felt by pious Jews.

These charges have been met by the hypothesis that the author found it necessary to disguise his religious beliefs in a work that was to come under the eyes of heathen readers. Still we cannot imagine that an Isaiah or an Ezra would have treated his subject in the style of our author. It must be admitted that we have a composition on a lower plane than that of the prophetic and priestly histories of Israel. The theory that all

parts of the Bible are inspired with an equal measure of the Divine Spirit halts at this point. But what was to prevent a composition analogous to secular literature taking its place in the Hebrew Scriptures? Have we any evidence that the obscure scribes who arranged the Canon were infallibly inspired to include only devotional works? It is plain that the Book of Esther was valued on national rather than on religious grounds. The Feast of Purim was a social and national occasion of rejoicing, not a solemn religious ceremony like the Passover; and this document obtains its place of honour through its connection with the feast. The book, then, stands to the Hebrew Psalms somewhat as Macaulay's ballad of the Armada stands to the hymns of Watts and the Wesleys. It is mainly patriotic rather than religious; its purpose is to stir the soul of national enthusiasm through the long ages of the oppression of Israel.

It is not just, however, to assert that there are no evidences of religious faith in the story of Esther. Mordecai warns his cousin that if she will not exert herself to defend her people, "then shall there relief and deliverance arise to the Jews *from another place*."* What can this be but a reserved utterance of a devout man's faith in that Providence which has always followed the "favoured people"? Moreover, Mordecai seems to perceive a Divine destiny in the exaltation of Esther when he asks, "And who knoweth whether thou art come to the kingdom for such a time as this?"† The old commentators were not wrong when they saw the hand of Providence in the whole story. If we are to allow some licence to the imagination of the author

* Esther iv. 14. † *Ibid.*

in the shaping and arrangement of the narrative, we must assign to him also a real faith in Providence, for he describes a wonderful interlinking of events all leading up to the deliverance of the Jews. Long before Haman has any quarrel with Mordecai, the disgusting degradation of a drinking bout issues in an insult offered to a favourite queen. This shameful occurrence is the occasion of the selection of a Jewess, whose high position at court thus acquired enables her to save her people. But there is a secondary plot. Mordecai's discovery of the conspirators who would have assassinated Ahasuerus gives him a claim on the king's generosity, and so prepares the way, not only for his escape from the clutches of Haman, but also for his triumph over his enemy. And this is brought about—as we should say —"by accident." If Xerxes had not had a sleepless night just at the right time, if the part of his state records selected for reading to him in his wakefulness had not been just that which told the story of Mordecai's great service, the occasion for the turn in the tide of the fortune of the Jews would not have arisen. But all was so fitted together as to lead step by step on to the victorious conclusion. No Jew could have penned such a story as this without having intended his co-religionists to recognise the unseen presence of an over-ruling Providence throughout the whole course of events.

But the gravest charge has yet to be considered. It is urged against the Book of Esther that the moral tone of it is unworthy of Scripture. It is dedicated to nothing higher than the exaltation of the Jews. Other books of the Bible reveal God as the Supreme, and the Jews as His servants, often His unworthy and unfaithful servants. This book sets the Jews in the

first place; and Providence, even if tacitly recognised, is quite subservient to their welfare. Israel does not here appear as living for the glory of God, but all history works for the glory of Israel. In accordance with the spirit of the story, everything that opposes the Jews is condemned, everything that favours them is honoured. Worst of all, this practical deification of Israel permits a tone of heartless cruelty. The doctrine of separatism is monstrously exaggerated. The Jews are seen to be surrounded by their "enemies." Haman, the chief of them, is not only punished as he richly deserves to be punished, but he is made the recipient of unrestrained scorn and rage, and his sons are impaled on their father's huge stake. The Jews defend themselves from threatened massacre by a legalised slaughter of their "enemies." We cannot imagine a scene more foreign to the patience and gentleness inculcated by our Lord. Yet we must remember that the quarrel did not begin with the Jews; or if we must see the origin of it in the pride of a Jew, we must recollect that his offence was slight and only the act of one man. As far as the narrative shows, the Jews were engaged in their peaceable occupations when they were threatened with extinction by a violent outburst of the mad *Judenhetze* that has pursued this unhappy people through all the centuries of history. In the first instance, their act of vengeance was a measure of self-defence. If they fell upon their enemies with fierce anger, it was after an order of extermination had driven them to bay. If they indulged in a wholesale bloodshed, not even sparing women or children, exactly the same doom had been hanging over their own heads, and their own wives and children had been included in its ferocious sentence. This fact does not

excuse the savagery of the action of the Jews; but it amply accounts for their conduct. They were wild with terror, and they defended their homes with the fury of madmen. Their action did not go beyond the prayer of the Psalmist who wrote, in trim metrical order, concerning the hated Babylon—

"Happy shall he be, that taketh and dasheth thy little ones
Against the rock." *

It is more difficult to account for the responsible part taken by Mordecai and Esther in begging permission for this awful massacre. The last pages of the Book of Esther reek with blood. A whole empire is converted into shambles for human slaughter. We turn with loathing from this gigantic horror, glad to take refuge in the hope that the author has dipped his brush in darker colours than the real events would warrant. Nevertheless such a massacre as this is unhappily not at all beyond the known facts of history on other occasions—not in its extent; the means by which it is here carried out are doubtless exceptional. Xerxes himself was so heartless and so capricious that any act of folly or wickedness could be credited of him.

After all that can be said for it, clearly this Book of Esther cannot claim the veneration that we attach to the more choice utterances of Old Testament literature. It never lifts us with the inspiration of prophecy; it never commands the reverence which we feel in studying the historical books. Yet we must not therefore assume that it has not its use. It illustrates an important phase in the development of Jewish life and thought. It also introduces us to characters and incidents that reveal human nature in very various lights. To con-

* Psalm cxxxvii. 9.

template such a revelation should not be without profit. After the Bible, what book should we regard as, on the whole, most serviceable for our enlightenment and nurture? Since next to the knowledge of God the knowledge of man is most important, might we not assign this second place of honour to the works of Shakespeare rather than to any theological treatise? And if so may we not be grateful that something after the order of a Shakespearian revelation of man is contained even in one book of the Bible?

It may be best to treat a book of this character in a different manner from the weighty historical work that precedes it, and, instead of expounding its chapters seriatim, to gather up its lessons in a series of brief character studies.

CHAPTER XXXII.

AHASUERUS AND VASHTI.

ESTHER i.

THE character of Ahasuerus illustrates the Nemesis of absolutism, by showing how unlimited power is crushed and dissolved beneath the weight of its own immensity. The very vastness of his domains overwhelms the despot. While he thinks himself free to disport according to his will, he is in reality the slave of his own machinery of government. He is so entirely dependent for information on subordinates, who can deceive him to suit their own private ends, that he often becomes a mere puppet of the political wire-pullers. In the fury of his passion he issues his terrible mandates, with the confidence of a master whose slightest whim is a law to the nations, and yet that very passion has been cleverly worked up by some of his servants, who are laughing in their sleeves at the simplicity of their dupe, even while they are fawning on him with obsequious flattery. In the story of Esther Ahasuerus is turned about hither and thither by his courtiers, according as one or another is clever enough to obtain a temporary hearing. In the opening scene he is the victim of a harem plot which deprives him of his favourite consort. Subsequently Haman poisons his mind with calumnies about a loyal, industrious

section of his subjects. He is only undeceived by another movement in the harem. Even the jealously guarded women of the royal household know more of the actual state of affairs in the outside world than the bewildered monarch. The king is so high above his realm that he cannot see what is going on in it; and all that he can learn about it passes through such a variety of intermediary agents that it is coloured and distorted in the process.

But this is not all. The man who is exalted to the pedestal of a god is made dizzy by his own altitude. Absolutism drove the Roman Emperor Caligula mad; it punished the Xerxes of Herodotus with childishness. The silly monarch who would decorate a tree with the jewellery of a prince in reward for its fruitfulness, and flog and chain the Hellespont as a punishment for its tempestuousness, is not fit to be let out of the nursery. Such conduct as his discovers an ineptitude that is next door to idiocy. When the same man appears on the pages of Scripture under the name of Ahasuerus, his weakness is despicable. The most keen-sighted ruler of millions is liable to be misinformed; the strongest administrator of a gigantic empire is compelled to move with difficulty in the midst of the elaborate organisation of his government. But Ahasuerus is neither keen-sighted nor strong. He is a victim of the last court intrigue, a believer in the idlest gossip; and he is worse, for even on the suppositions presented to him he behaves with folly and senseless fury. His conduct to Vashti is first insulting and then ungrateful; for fidelity to her worthless husband would prompt her to decline to risk herself among a crew of drunken revellers. His consent to the diabolical proposal of his grand vizier for a massacre, without an atom of proof that the

victims are guilty, exhibits a hopeless state of mental feebleness. His equal readiness to transfer the mandate of wholesale murder to persons described indefinitely as the "enemies" of these people shows how completely he is twisted about by the latest breeze. As the palace plots develop we see this great king in all his pride and majesty tossed to and fro like a shuttle-cock. And yet he can sting. It is a dangerous game for the players, and the object of it is to get the deadly venom of the royal rage to light on the head of the opposite party. We could not have a more certain proof of the vanity of "ambition that o'erleaps itself" than this conversion of immeasurable power into helpless weakness on the part of the Persian sovereign.

We naturally start with this glaring exhibition of the irony of fate in our study of Ahasuerus, because it is the most pronounced factor in his character and career. There are other elements of the picture, however, which are not, like this, confined to the abnormal experience of solitary rulers. Next to the revenge of absolutism on its possessor, the more vulgar effects of extravagant luxury and self-indulgence are to be seen in the degraded Persian court life. Very likely the writer of our Book of Esther introduces these matters with the primary object of enhancing the significance of his main theme by making us feel how great a danger the Jews were in, and how magnificent a triumph was won for them by the heroic Jewess of the harem. But the scene that he thus brings before us throws light on the situation all round. Xerxes' idea of unbridled power is that it admits of unlimited pleasure. Our author's picture of the splendid palace, with its richly coloured awnings stretched across from marble pillars to silver rods over the tesselated

pavement, where the most exalted guests recline in the shade on gold and silver seats, while they feast hugely and drink heavily day after day, shows us how the provinces were being drained to enrich the court, and how the royal treasury was being lavished on idle festivity. That was bad enough, but its effects were worse. The law was licence. "The drinking was according to the law," and this law was that there should be no limit to it, everybody taking just as much wine as he pleased. Naturally such a rule ostentatiously paraded before a dissolute company led to a scene of downright bestial debauchery. According to Herodotus, the Persians were addicted to drunkenness, and the incident described in the first chapter of Esther is quite in accordance with the Greek historian's account of the followers of Xerxes.

The worst effect of this vice of drunkenness is its degrading influence on the conduct and character of men. It robs its victims of self-respect and manliness, and sends them to wallow in the mire with swinish obscenity. What they would not dream of stooping to in their sober moments, they revel in with shameless ostentation when their brains are clouded with intoxicating drink. Husbands, who are gentle and considerate at other times, are then transformed into brutes, who can take pleasure in trampling on their wives. It is no excuse to plead that the drunkard is a madman unaccountable for his actions; he is accountable for having put himself in his degraded condition. If he is temporarily insane, he has poisoned his own intellect by swallowing a noxious drug with his eyes open. He is responsible for that action, and therefore he must be held to be responsible for its consequences. If he had given due consideration to his conduct, he might have foreseen

whither it was tending. The man who has been foolish enough to launch his boat on the rapids cannot divert its course when he is startled by the thunder of the falls he is approaching; but he should have thought of that before leaving the safety of the shore.

The immediate consequence of the disgusting degradation of drunkenness, in the case of Ahasuerus, is that the monarch grossly insults his queen. A moment's consideration would have suggested the danger as well as the scandal of his behaviour. But in his heedless folly the debauchee hurls himself over the precipice, from the height of his royal dignity down to the very pit of ignominy, and then he is only enraged that Vashti refuses to be dragged down with him. It is a revolting scene, and one to show how the awful vice of drunkenness levels all distinctions; here it outrages the most sacred rules of Oriental etiquette. The seclusion of the harem is to be violated for the amusement of the dissolute king's boon companions.

In the story of Esther poor Vashti's fall is only introduced in order to make way for her Hebrew rival. But after ages have naturally sided with the wronged queen. Was it true modesty that prompted her daring refusal, or the lawful pride of womanhood? If so, all women should honour Vashti as the vindicator of their dues. Whatever "woman's rights" may be maintained in the field of politics, the very existence of the home, the basis of society itself, depends on those more profound and inalienable rights that touch the character of pure womanliness. The first of a woman's rights is the right to her own person. But this right is ignored in Oriental civilisation. The sweet English word "home' is unknown in the court of such a king as Ahasuerus. To think of it in this

connection is as incongruous as to imagine a daisy springing up through the boards of a dancing saloon. The unhappy Vashti had never known this choicest of words; but she may have had a due conception of a woman's true dignity, as far as the perverted ideas of the East permitted. And yet even here a painful suspicion obtrudes itself on our notice. Vashti had been feasting with the women of the harem when she received the brutal mandate from her lord. Had she too lost her balance of judgment under the bewitching influence of the wine-cup? Was she rendered reckless by the excitement of her festivities? Was her refusal the result of the factitious courage that springs from an unwholesome excitement or an equally effective mental stupor? Since one of the commonest results of intoxication is a quarrelsomeness of temper, it must be admitted that Vashti's flat refusal to obey may have some connection with her previous festivities. In that case, of course, something must be detracted from her glory as the martyr of womanliness. A horrible picture is this—a drunken king quarrelling with his drunken queen; these two people, set in the highest places in their vast realm, descending from the very pinnacle of greatness to grovel in debased intemperance! It would not be fair to the poor, wronged queen to assert so much without any clear evidence in support of the darker view of her conduct. Still it must be admitted that it is difficult for any of the members of a dissolute society to keep their garments clean. Unhappily it is only too frequently the case that, even in a Christian land, womanhood is degraded by becoming the victim of intemperance. No sight on earth is more sickening. A woman may be loaded with insults, and yet she may keep her soul white as the soul of

St. Agnes. It is not an outrage on her dignity, offered by the drunken king to his queen, that really marks her degradation. To all fair judgments, that only degrades the brute who offers it; but the white lily is bruised and trampled in the dust when she who wears it herself consents to fling it away.

The action of Ahasuerus on receipt of his queen's refusal reveals another trait in his weak character. Jealous eyes—always watching the favourite of the harem—discover an opportunity for a gleeful triumph. The advisers of the king are cunning enough to set the action of Vashti in the light of a public example. If a woman in so exalted a position is permitted to disobey her husband with impunity, other wives will appeal to her case and break out of bounds. It is a mean plea, the plea of weakness on the part of the speaker, Memucan, the last of the seven princes. Is this man only finding an excuse for the king? or may it be supposed that his thoughts are travelling away to a shrew in his own home? The strange thing is that the king is not content wreaking his vengeance on the proud Vashti. He is persuaded to utilise the occasion of her act of insubordination in order to issue a decree commanding the subjection of all wives to their husbands. The queen's conduct is treated as an instance of a growing spirit of independence on the part of the women of Persia, which must be crushed forthwith. One would think that the women were slaves, and that the princes were acting like the Romans when they issued repressive measures from dread of a "Servile War."

If such a law as this had ever been passed, we might well understand the complaint of those who say it is unjust that the function of legislation should be

monopolised by one sex. Even in the West, where women are comparatively free and are supposed to be treated on an equality with men, wrong is often done because the laws which concern them more especially are all made by men. In the East, where they are regarded as property, like their husbands' camels and oxen, cruel injustice is inevitable. But this injustice cannot go unpunished. It must react on its perpetrators, blunting their finer feelings, lowering their better nature, robbing them of those sacred confidences of husband and wife which never spring up on the territory of the slave-driver.

But we have only to consider the domestic edict of Ahasuerus to see its frothy vanity. When it was issued it must have struck everybody who had the faintest sense of humour as simply ridiculous. It is not by the rough instrumentality of the law that difficult questions of the relations between the sexes can be adjusted. The law can see that a formal contract is not violated with impunity. The law can protect the individual parties to the contract from the most brutal forms of cruelty—though even this is very difficult between husband and wife. But the law cannot secure real justice in the home. This must be left to the working of principles of righteousness and to the mutual considerateness of those who are concerned. Where these elements are wanting, no legislation on matrimony can restore the peace of a shattered home.

The order of Ahasuerus, however, was too indefinite to have very serious results. The tyrannical husband would not have waited for any such excuse as it might afford him for exacting obedience from his oppressed household drudge. The strong-minded woman would mock at the king's order, and have her own way as

before. Who could hinder her? Certainly not her husband. The yoke of years of meek submission was not to be broken in a day by a royal proclamation. But wherever the true idea of marriage was realised—and we must have sufficient faith in human nature to be assured that this was sometimes the case even in the realm of Xerxes—the husband and wife who knew themselves to be one, united by the closest ties of love and sympathy and mutual confidence, would laugh in their happiness and perhaps spare a thought of pity for the poor, silly king who was advertising his domestic troubles to the world, and thereby exhibiting his shallow notions of wedded life—blind, absolutely blind, to the sweet secret that was heaven to them.

We may be sure that the singular edict remained a dead letter. But the king would be master in his own palace. So Vashti fell. We hear no more of her but we can guess too well what her most probable fate must have been.* The gates of death are never difficult to find in an Oriental palace; there are always jealous rivals eager to triumph over the fall of a royal favourite. Still Ahasuerus had been really fond of the queen who paid so dearly for her one act of independence. Repenting of his drunken rage, the king let his thoughts revert to his former favourite, a most dangerous thing for those who had hastened her removal. The easiest escape for them was to play on his coarse nature by introducing to his notice a bevy of girls from whom he might select a new favourite. This was by no means a dignified proceeding for Esther,

* On the supposition that the writer is not here recording historical facts in the life of Amestris, the real queen of Xerxes, who we know was not murdered.

the maiden to whom the first prize in the exhibition of beauty was awarded by the royal fancier. But it gave her the place of power from which to help her people in their hour of desperate need. And here we come to some redeeming features in the character of the king. He is not lacking in generosity; and he owns to a certain sense of justice. In the crowd of royal cares and pleasures, he has forgotten how an obscure Jew saved his life by revealing one of the many plots that make the pleasures of a despot as hollow a mockery as the feast of Damocles. On the chance discovery of his negligence, Ahasuerus hastens to atone for it with ostentatious generosity. Again, no sooner does he find that he has been duped by Haman into an act of cruel injustice than he tries to counteract the mischief by an equally savage measure of retaliation. A strange way of administering justice! Yet it must be admitted that in this the capricious, blundering king means honestly. The bitter irony of it all is that so awful a power of life and death should be lodged in the hands of one who is so totally incapacitated for a wise use of it.

CHAPTER XXXIII.

HAMAN.

Esther iii. 1-6; v. 9-14; vii. 5-10.

HAMAN is the Judas of Israel. Not that his conduct or his place in history would bring him into comparison with the traitor apostle, for he was an open foe and a foreigner. But he is treated by popular Judaism as the Arch-Enemy, just as Judas is treated by popular Christianity. Like Judas, he has assigned to him a solitary pre-eminence in wickedness, which is almost inhuman. As in the case of Judas, there thought to be no call for charity or mercy in judging Haman. He shares with Judas the curse of Cain. Boundless execration is heaped on his head. Horror and hatred have almost transformed him into Satan. He is called "The Agagite," an obscure title which is best explained as a later Jewish nickname derived from a reference to the king of Amalek who was hewn in pieces before the Lord. In the Septuagint he is surnamed "The Macedonian," because when that version was made the enemies of Israel were the representatives of the empire of Alexander and his successors. During the dramatic reading of the Book of Esther in a Jewish synagogue at the Feast of Purim, the congregation may be found taking the part of a chorus and exclaiming at every mention of the name of Haman, "May his name

be blotted out," "Let the name of the ungodly perish," while boys with mallets will pound stones and bits of wood on which the odious name is written. This frantic extravagance would be unaccountable but for the fact that the people whose "badge is sufferance" has summed up under the name of the Persian official the malignity of their enemies in all ages. Very often this name has served to veil a dangerous reference to some contemporary foe, or to heighten the rage felt against an exceptionally odious person by its accumulation of traditional hatred, just as in England on the fifth of November the "Guy" may represent some unpopular person of the day.

When we turn from this unamiable indulgence of spiteful passion to the story that lies behind it, we have enough that is odious without the conception of a sheer monster of wickedness, a very demon. Such a being would stand outside the range of human motives, and we could contemplate him with unconcern and detachment of mind, just as we contemplate the destructive forces of nature. There is a common temptation to clear ourselves of all semblance to the guilt of very bad people by making it out to be inhuman. It is more humiliating to discover that they act from quite human motives—nay, that those very motives may be detected, though with other bearings, even in our own conduct. For see what were the influences that stirred in the heart of Haman. He manifests by his behaviour the intimate connection between vanity and cruelty.

The first trait in his character to reveal itself is vanity, a most inordinate vanity. Haman is introduced at the moment when he has been exalted to the highest position under the king of Persia; he has just been made grand vizier. The tremendous honour turns

his brain. In the consciousness of it he swells out with vanity. As a necessary consequence he is bitterly chagrined when a porter does not do homage to him as to the king. His elation is equally extravagant when he discovers that he is to be the only subject invited to meet Ahasuerus at Esther's banquet. When the king inquires how exceptional honour is to be shown to some one whose name is not yet revealed, this infatuated man jumps to the conclusion that it can be for nobody but himself. In all his behaviour we see that he is just possessed by an absorbing spirit of vanity.

Then at the first check he suffers an annoyance proportionate to the boundlessness of his previous elation. He cannot endure the sight of indifference or independence in the meanest subject. The slender fault of Mordecai is magnified into a capital offence. This again is so huge that it must be laid to the charge of the whole race to which the offender belongs. The rage which it excites in Haman is so violent that it will be satisfied with nothing short of a wholesale massacre of men, women, and children. "Behold how great a matter a little fire kindleth"—when it is fanned by the breath of vanity. The cruelty of the vain man is as limitless as his vanity.

Thus the story of Haman illustrates the close juxtaposition of these two vices, vanity and cruelty; it helps us to see by a series of lurid pictures how fearfully provocative the one is of the other. As we follow the incidents, we can discover the links of connection between the cause and its dire effects.

In the first place, it is clear that vanity is a form of magnified egotism. The vain man thinks supremely of himself, not so much in the way of self-interest, but

more especially for the sake of self-glorification. When he looks out on the world, it is always through the medium of his own vastly magnified shadow. Like the Brŏcken Ghost, this shadow becomes a haunting presence standing out before him in huge proportions. He has no other standard of measurement. Everything must be judged according as it is related to himself. The good is what gives him pleasure ; evil is what is noxious to him. This self-centred attitude, with the distortion of vision that it induces, has a double effect, as we may see in the case of Haman.

Egotism utilises the sufferings of others for its own ends. No doubt cruelty is often a consequence of sheer callousness. The man who has no perception of the pain he is causing or no sympathy with the sufferers will trample them under foot on the least provocation. He feels supremely indifferent to their agonies when they are writhing beneath him, and therefore he will never consider it incumbent on him to adjust his conduct with the least reference to the pain he gives. That is an entirely irrelevant consideration. The least inconvenience to himself outweighs the greatest distress of other people, for the simple reason that that distress counts as nothing in his calculation of motives. In Haman's case, however, we do not meet with this attitude of simple indifference. The grand vizier is irritated, and he vents his annoyance in a vast explosion of malignity that must take account of the agony it produces, for in that agony its own thirst for vengeance is to be slaked. But this only shows the predominant selfishness to be all the greater. It is so great that it reverses the engines that drive society along the line of mutual helpfulness, and thwarts and frustrates any amount of human life and

happiness for the sole purpose of gratifying its own desires.

Then the selfishness of vanity promotes cruelty still further by another of its effects. It destroys the sense of proportion. Self is not only regarded as the centre of the universe; like the sun surrounded by the planets, it is taken to be the greatest object, and everything else is insignificant when compared to it. What is the slaughter of a few thousand Jews to so great a man as Haman, grand vizier of Persia? It is no more than the destruction of as many flies in a forest fire that the settler has kindled to clear his ground. The same self-magnification is visibly presented by the Egyptian bas-reliefs, on which the victorious Pharaohs appear as tremendous giants driving back hordes of enemies or dragging pigmy kings by their heads. It is but a step from this condition to insanity, which is the apotheosis of vanity. The chief characteristic of insanity is a diseased enlargement of self. If he is elated the madman regards himself as a person of supreme importance—as a prince, as a king, even as God. If he is depressed he thinks that he is the victim of exceptional malignity. In that case he is beset by watchers of evil intent; the world is conspiring against him; everything that happens is part of a plot to do him harm. Hence his suspiciousness; hence his homicidal proclivities. He is not so mad in his inferences and conclusions. These may be rational and just, on the ground of his premisses. It is in the fixed ideas of these premisses that the root of his insanity may be detected. His awful fate is a warning to all who venture to indulge in the vice of excessive egotism.

In the second place, vanity leads to cruelty through

the entire dependence of the vain person on the good opinion of others; and this we may see clearly in the career of Haman. Vanity is differentiated from pride in one important particular—by its outward reference The proud man is satisfied with himself; but the vain man is always looking outside himself with feverish eagerness to secure all the honours that the world can bestow upon him. Thus Mordecai may have been proud in his refusal to bow before the upstart premier: if so his pride would not need to court admiration; it would be self-contained and self-sufficient. But Haman was possessed by an insatiable thirst for homage. If a single obscure individual refused him this honour, a shadow rested on everything. He could not enjoy the queen's banquet for the slight offered him by the Jew at the palace gate, so that he exclaimed, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."* A selfish man in this condition can have no rest if anything in the world outside him fails to minister to his honour. While a proud man in an exalted position scarcely deigns to notice the "dim common people," the vain man betrays his vulgarity by caring supremely for popular adulation. Therefore while the haughty person can afford to pass over a slight with contempt, the vain creature who lives on the breath of applause is mortally offended by it and roused to avenge the insult with corresponding rage.

Selfishness and dependence on the external, these attributes of vanity inevitably develop into cruelty wherever the aims of vanity are opposed. And yet the vice that contains so much evil is rarely visited with a becoming

* Esther v. 13.

severity of condemnation. Usually it is smiled at as a trivial frailty. In the case of Haman it threatened the extermination of a nation, and the reaction from its menace issued in a terrific slaughter of another section of society. History records war after war that has been fought on the ground of vanity. In military affairs this vice wears the name of glory; but its nature is unaltered. For what is the meaning of a war that is waged for "la gloire" but one that is designed in order to minister to the vanity of the people who undertake it? A more fearful wickedness has never blackened the pages of history. The very frivolity of the occasion heightens the guilt of those who plunge nations into misery on such a paltry pretext. It is vanity that urges a savage warrior to collect skulls to adorn the walls of his hut with the ghastly trophies; it is vanity that impels a restless conqueror to march to his own triumph through a sea of blood; it is vanity that rouses a nation to fling itself on its neighbour in order to exalt its fame by a great victory. Ambition at its best is fired by the pride of power; but in its meaner forms ambition is nothing but an uprising of vanity clamouring for wider recognition. The famous invasion of Greece by Xerxes was evidently little better than a huge exhibition of regal vanity. The childish fatuity of the king could seek for no exalted ends. His assemblage of swarms of men of all races in an ill-disciplined army too big for practical warfare showed that the thirst for display occupied the principal place in his mind, to the neglect of the more sober aims of a really great conqueror. And if the vanity that lives on the world's admiration is so fruitful in evil when it is allowed to deploy on a large scale, its essential character will not be improved by the

limitation of its scope in humbler spheres of life. It is always mean and cruel.

Two other features in the character of Haman may be noticed. First, he shows energy and determination. He bribes the king to obtain the royal consent to his deadly design, bribes with an enormous present equal to the revenue of a kingdom, though Ahasuerus permits him to recoup himself by seizing the property of the proscribed nation. Then the murderous mandate goes forth: it is translated into every language of the subject peoples; it is carried to the remotest parts of the kingdom by the posts, the excellent organisation of which, under the Persian government has become famous. Thus far everything is on a large scale, betokening a mind of resource and daring. But now turn to the sequel. "And the king and Haman sat down to drink."* It is a horrible picture—the king of Persia and his grand vizier at this crisis deliberately abandoning themselves to their national vice. The decree is out; it cannot be recalled—let it go and do its fell work. As for its authors, they are drowning all thought of its effect on public opinion in the wine-cup; they are boozing together in a disgusting companionship of debauchery on the eve of a scene of wholesale bloodshed. This is what the glory of the Great King has come to. This is the anti-climax of his minister's vanity at the moment of supreme success. After such an exhibition we need not be surprised at the abject humiliation, the terror of cowardice, the frantic effort to extort pity from a woman of the very race whose extermination he had plotted, manifested by Haman in the hour of his exposure at Esther's banquet. Beneath

* Esther iii. 15.

all his braggart energy he is a weak man. In most cases self-indulgent, vain, and cruel people are essentially weak at heart.

Looking at the story of Haman from another point of view, we see how well it illustrates the confounding of evil devices and the punishment of their author in the drama of history. It is one of the most striking instances of what is called "poetic justice," the justice depicted by the poets, but not always seen in prosaic lives, the justice that is itself a poem because it makes a harmony of events. Haman is the typical example of the schemer who "falls into his own pit," of the villain who is "hoisted on his own petard." Three times the same process occurs, to impress its lesson with threefold emphasis. We have it first in the most moderate form when Haman is forced to assist in bestowing on Mordecai the honours he has been coveting for himself, by leading the horse of the hated Jew in his triumphant procession through the city. The same lesson is impressed with tragic force when the grand vizier is condemned to be impaled on the stake erected by him in readiness for the man whom he has been compelled to honour. Lastly, the design of murdering the whole race to which Mordecai belongs is frustrated by the slaughter of those who sympathise with Haman's attitude towards Israel—the "Hamanites," as they have been called. We rarely meet with such a complete reversal of fate, such a climax of vengeance. In considering the course of events here set forth we must distinguish between the old Jewish view of it and the significance of the process itself.

The Jews were taught to look on all this with fierce, vindictive glee, and to see in it the prophecy of the like fate that was treasured up for their enemies in later

times. This rage of the oppressed against their oppressors, this almost fiendish delight in the complete overthrow of the enemies of Israel, this total extinction of any sentiment of pity even for the helpless and innocent sufferers who are to share the fate of their guilty relatives—in a word, this utterly un-Christlike spirit of revenge, must be odious in our eyes. We cannot understand how good men could stand by with folded arms while they saw women and children tossed into the seething cauldron of vengeance; still less how they could themselves perpetrate the dreadful deed. But then we cannot understand that tragedy of history, the oppression of the Jews, and its deteriorating influence on its victims, nor the hard, cruel spirit of blank indifference to the sufferings of others that prevailed almost everywhere before Christ came to teach the world pity.

When we turn to the events themselves, we must take another view of the situation. Here was a rough and sweeping, but still a complete and striking punishment of cruel wrong. The Jews expected this too frequently on earth. We have learnt that it is more often reserved for another world and a future state of existence. Yet sometimes we are startled to see how apt it can be even in this present life. The cruel man breeds foes by his very cruelty; he rouses his own executioners by the rage that he provokes in them. It is the same with respect to many other forms of evil. Thus vanity is punished by the humiliation it receives from those people who are irritated at its pretensions; it is the last failing that the world will readily forgive, partly perhaps because it offends the similar failing in other people. Then we see meanness chastised by the odium it excites, lying by the distrust it provokes,

cowardice by the attacks it invites, coldness of heart by a corresponding indifference on the side of other people. The result is not always so neatly effected nor so visibly demonstrated as in the case of Haman; but the tendency is always present, because there is a Power that makes for righteousness presiding over society and inherent in the very constitution of nature.

CHAPTER XXXIV.

QUEEN ESTHER.

ESTHER iv. 10—v.; vii. 1-4; ix. 12, 13.

THE young Jewess who wins the admiration of the Persian king above all the chosen maidens of his realm, and who then delivers her people in the crisis of supreme danger at the risk of her own life, is the central figure in the story of the origin of Purim. It was a just perception of the situation that led to the choice of her name as the title of the book that records her famous achievements. Esther first appears as an obscure orphan who has been brought up in the humble home of her cousin Mordecai. After her guardian has secured her admission to the royal harem—a doubtful honour! we might think, but a very real honour in the eyes of an ancient Oriental—she receives a year's training with the use of the fragrant unguents that are esteemed so highly in a voluptuous Eastern court. We should not expect to see anything better than the charms of physical beauty after such a process of development, charms not of the highest type—languid, luscious, sensuous. The new name bestowed on this finished product of the chief art cultivated in the palace of Ahasuerus points to nothing higher, for "Esther" (*Istar*) is the name of a Babylonian goddess equivalent to the Greek "Aphrodite." And yet our

Esther is a heroine—capable, energetic brave, and patriotic. The splendour of her career is seen in this very fact, that she does not succumb to the luxury of her surroundings. The royal harem among the lily-beds of Shushan is like a palace in the land of the lotus-eaters, "where it is always afternoon"; and its inmates, in their dreamy indolence, are tempted to forget all obligations and interests beyond the obligation to please the king and their own interest insecuring every comfort wealth can lavish on them. We do not look for a Boadicea in such a hot-house of narcotics. And when we find there a strong, unselfish woman such as Esther, conquering almost insuperable temptations to a life of ease, and choosing a course of terrible danger to herself for the sake of her oppressed people, we can echo the admiration of the Jews for their national heroine.

It is a woman, then, who plays the leading part in this drama of Jewish history. From Eve to Mary, women have repeatedly appeared in the most prominent places on the pages of Scripture. The history of Israel finds some of its most powerful situations in the exploits of Deborah, Jael, and Judith. On the side of evil, Delilah, Athaliah, and Jezebel are not less conspicuous. There was a freedom enjoyed by the women of Israel that was not allowed in the more elaborate civilisation of the great empires of the East, and this developed an independent spirit and a vigour not usually seen in Oriental women. In the case of Esther these good qualities were able to survive the external restraints and the internal relaxing atmosphere of her court life. The scene of her story is laid in the harem. The plots and intrigues of the harem furnish its principal incidents. Yet if Esther had been a shepherdess from the mountains of Judah, she could not have proved herself

more energetic. But her court life had taught her skill in diplomacy, for she had to pick her way among the greatest dangers like a person walking among concealed knives.

The beauty of Esther's character is this, that she is not spoiled by her great elevation. To be the one favourite out of all the select maidens of the kingdom, and to know that she owes her privileged position solely to the king's fancy for her personal charms, might have spoilt the grace of a simple Jewess. Haman, we saw, was ruined by his honours becoming too great for his self-control. But in Esther we do not light on a trace of the silly vanity that became the most marked characteristic of the grand vizier. It speaks well for Mordecai's sound training of the orphan girl that his ward proved to be of stable character where a weaker person would have been dizzy with selfish elation.

The unchanged simplicity of Esther's character is first apparent in her submissive obedience to her guardian even after her high position has been attained. Though she is treated as his Queen by the Great King, she does not forget the kind porter who has brought her up from childhood. In the old days she had been accustomed to obey this grave Jew, and she has no idea of throwing off the yoke now that he has no longer any recognised power over her. The habit of obedience persists in her after the necessity for it has been removed. This would not have been so remarkable if Esther had been a weak-minded woman, readily subdued and kept in subjection by a masterful will. But her energy and courage at a momentous crisis entirely forbid any such estimate of her character. It must have been genuine humility and unselfishness that prevented

her from rebelling against the old home authority when a heavy injunction was laid upon her. She undertakes the dangerous part of the champion of a threatened race solely at the instance of Mordecai. He urges the duty upon her, and she accepts it meekly. She is no rough Amazon. With all her greatness and power, she is still a simple, unassuming woman.

But when Esther has assented to the demands of Mordecai, she appears in her people's cause with the spirit of true patriotism. She scorns to forget her humble origin in all the splendour of her later advancement. She will own her despised and hated people before the king; she will plead the cause of the oppressed, though at the risk of her life. She is aware of the danger of her undertaking; but she says, "If I perish, I perish." The habit of obedience could not have been strong enough to carry her through the terrible ordeal if Mordecai's hard requirement had not been seconded by the voice of her own conscience. She knows that it is right that she should undertake this difficult and dangerous work. How naturally might she have shrunk back with regret for the seclusion and obscurity of the old days when her safety lay in her insignificance? But she saw that her new privileges involved new responsibilities. A royal harem is the last place in which we should look for the recognition of this truth. Esther is to be honoured because even in that palace of idle luxury she could acknowledge the stern obligation that so many in her position would never have glanced at. It is always difficult to perceive and act on the responsibility that certainly accompanies favour and power. This difficulty is one reason why "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom

of God." For while unusual prosperity brings unusual responsibility, simply because it affords unusual opportunities for doing good, it tends to cultivate pride and selfishness, and the miserable worldly spirit that is fatal to all high endeavour and all real sacrifice. Our Lord's great principle, "Unto whom much is given, of him shall much be required," is clear as a mathematical axiom when we look at it in the abstract; but nothing is harder than for people to apply it to their own cases. If it were freely admitted, the ambition that grasps at the first places would be shamed into silence. If it were generally acted on, the wide social cleft between the fortunate and the miserable would be speedily bridged over. The total ignoring of this tremendous principle by the great majority of those who enjoy the privileged positions in society is undoubtedly one of the chief causes of the ominous unrest that is growing more and more disturbing in the less favoured ranks of life. If this supercilious contempt for an imperative duty continues, what can be the end but an awful retribution? Was it not the wilful blindness of the dancers in the Tuileries to the misery of the serfs on the fields that caused revolutionary France to run red with blood?

Esther was wise in taking the suggestion of her cousin that she had been raised up for the very purpose of saving her people. Here was a faith, reserved and reticent, but real and powerful. It was no idle chance that had tossed her on the crest of the wave while so many of her sisters were weltering in the dark floods beneath. A clear, high purpose was leading her on to a strange and mighty destiny, and now the destiny was appearing, sublime and terrible, like some awful mountain peak that must be climbed unless the soul that has

come thus far will turn traitor and fall back into failure and ignominy. When Esther saw this, she acted on it with the promptitude of the founder of her nation, who esteemed "the reproach of Christ greater riches than the treasures of Egypt"; but with this difference, that, while Moses renounced his high rank in Pharaoh's court in order to identify himself with his people, the Queen of Ahasuerus retained her perilous position and turned it to good account in her saving mission. Thus there are two ways in which an exalted person may serve others. He may come down from his high estate like Moses, like Christ who was rich and for our sakes became poor; or he may take advantage of his privileged position to use it for the good of his brethren, regarding it as a trust to be held for those whom he can benefit, like Joseph, who was able in this way to save his father and his brothers from famine, and like Esther in the present case. Circumstances will guide the willing to a decision as to which of these courses should be chosen.

We must not turn from this subject without remembering that Mordecai plied Esther with other considerations besides the thought of her mysterious destiny. He warned her that she should not escape if she disowned her people. He expressed his confidence that if she shrank from her high mission deliverance would "come from another place," to her eternal shame. Duty is difficult, and there is often a call for the comparatively lower, because more selfish, considerations that urge to it. The reluctant horse requires the spur. And yet the noble courage of Esther could not have come chiefly from fear or any other selfish motive. It must have been a sense of her high duty and wonderful destiny that inspired her. There is no inspiration like that of the belief that we are called to a great mission,

This is the secret of the fanatical heroism of the Madhist dervishes. In a more holy warfare it makes heroes of the weakest.

Having once accepted her dreadful task, Esther proceeded to carry it out with courage. It was a daring act for her to enter the presence of the king unsummoned. Who could tell but that the fickle monarch might take offence at the presumption of his new favourite, as he had done in the case of her predecessor? Her lonely position might have made the strongest of women quail as she stepped forth from her seclusion and ventured to approach her lord. Her motive might be shamefully misconstrued by the low-minded monarch. Would the king hold out the golden sceptre to her? The chances of life and death hung on the answer to that question. Nehemiah, though a courageous man and a favourite of his royal master, was filled with apprehension at the prospect of a far less dangerous interview with a much more reasonable ruler than the half-mad Xerxes. These Oriental autocrats were shrouded in the terror of divinities. Their absolute power left the lives of all who approached them at the mercy of their caprice. Ahasuerus had just sanctioned a senseless, bloodthirsty decree. Very possibly he had murdered Vashti, and that on the offence of a moment. Esther was in favour, but she belonged to the doomed people, and she was committing an illegal action deliberately in the face of the king. She was Fatima risking the wrath of Bluebeard. We know how Nehemiah would have acted at this trying moment. He would have strengthened his heart with one of those sudden ejaculations of prayer that were always ready to spring to his lips on any emergency. It is not in accordance with the

secular tone of the story of Esther's great undertaking that any hint of such an action on her part should have been given. Therefore we cannot say that she was a woman of no religion, that she was prayerless, that she launched on this great enterprise entirely relying on her own strength. We must distinguish between reserve and coldness in regard to religion. The fire burns while the heart muses, even though the lips are still. At all events, if it is the intention of the writer to teach that Esther was mysteriously raised up for the purpose of saving her people, it is a natural inference to conclude that she was supported in the execution of it by unseen and silent aid. Her name does not appear in the honour roll of Hebrews xi. We cannot assert that she acted in the strength of faith. And yet there is more evidence of faith, even though it is not professed, in conduct that is true and loyal, brave and unselfish, than we can find in the loudest profession of a creed without the confirmation of corresponding conduct. "I will show my faith by my works," says St. James, and he may show it without once naming it.

It is to be noted, further, that Esther was a woman of resources. She did not trust to her courage alone to secure her end. It was not enough that she owned her people, and was willing to plead their cause. She had the definite purpose of saving them to effect. She was not content to be a martyr to patriotism; a sensible, practical woman, she did her utmost to be successful in effecting the deliverance of the threatened Jews. With this end in view, it was necessary for her to proceed warily. Her first step was gained when she had secured an audience with the king. We may surmise that her beautiful countenance was lit up

with a new, rare radiance when all self-seeking was banished from her mind and an intense, noble aim fired her soul; and thus, it may be, her very loftiness of purpose helped to secure its success. Beauty is a gift, a talent, to be used for good, like any other Divine endowment; the highest beauty is the splendour of soul that sometimes irradiates the most commonplace countenance, so that, like Stephen's, it shines as the face of an angel. Instead of degrading her beauty with foolish vanity, Esther consecrated it to a noble service, and thereby it was glorified. This one talent was not lodged with her useless.

The first point was gained in securing the favour of Ahasuerus. But all was not yet won. It would have been most unwise for Esther to have burst out with her daring plea for the condemned people in the moment of the king's surprised welcome. But she was patient and skilful in managing her delicate business. She knew the king's weakness for good living, and she played upon it for her great purpose. Even when she had got him to a first banquet, she did not venture to bring out her request. Perhaps her courage failed her at the last moment. Perhaps, like a keen, observant woman, she perceived that she had not yet wheedled the king round to the condition in which it would be safe to approach the dangerous topic. So she postponed her attempt to another day and a second banquet. Then she seized her opportunity. With great tact, she began by pleading for her own life. Her piteous entreaty amazed the dense-minded monarch. At the same time the anger of his pride was roused. Who would dare to touch his favourite queen? It was a well-chosen moment to bring such a notion into the mind of a king who was changeable as a child. We

may be sure that Esther had been doing her very best to please him throughout the two banquets. Then she had Haman on the spot. He, too, prime minister of Persia as he was, had to find that for once in his life he had been outwitted by a woman. Esther meant to strike while the iron was hot. So the arch-enemy of her people was there, that the king might carry out the orders to which she was skilfully leading him on without the delay which would give the party of Haman an opportunity to turn him the other way. Haman saw it all in a moment. He confessed that the queen was mistress of the situation by appealing to her for mercy, in the frenzy of his terror even so far forgetting his place as to fling himself on her couch. That only aggravated the rage of the jealous king. Haman's fate was sealed on the spot. Esther was completely triumphant.

After this it is painful to see how the woman who had saved her people at the risk of her own life pushed her advantage to the extremity of a bloodthirsty vengeance. It is all very well to say that, as the laws of the Medes and Persians could not be altered, there was no alternative but a defensive slaughter. We may try to shelter Esther under the customs of the times; we may call to mind the fact that she was acting on the advice of Mordecai, whom she had been taught to obey from childhood, so that his was by far the greater weight of responsibility. Still, as we gaze on the portrait of the strong, brave, unselfish Jewess, we must confess that beneath all the beauty and nobility of its expression certain hard lines betray the fact that Esther is not a Madonna, that the heroine of the Jews does not reach the Christian ideal of womanhood.

CHAPTER XXXV.

MORDECAI.

ESTHER ii. 5, 6; iv. 1, 2; vi. 10, 11; ix. 1-4.

THE hectic enthusiast who inspires Daniel Deronda with his passionate ideas is evidently a reflection in modern literature of the Mordecai of Scripture. It must be admitted that the reflection approaches a caricature. The dreaminess and morbid excitability of George Eliot's consumptive hero have no counterpart in the wise, strong Mentor of Queen Esther; and the English writer's agnosticism has led her to exclude all the Divine elements of the Jewish faith, so that on her pages the sole object of Israelite devotion is the race of Israel. But the very extravagance of the portraiture keenly accentuates what is, after all, the most remarkable trait in the original Mordecai. We are not in a position to deny that this man had a living faith in the God of his fathers; we are simply ignorant as to what his attitude towards religion was, because the author of the Book of Esther draws a veil over the religious relations of all his characters. Still the one thing prominent and pronounced in Mordecai is patriotism, devotion to Israel, the expenditure of thought and effort on the protection of his threatened people.

The first mention of the name of Mordecai introduces

a hint of his national connections. We read, "There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captives which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." * Curious freaks of exegesis have been displayed in dealing with this passage. It has been thought that the Kish mentioned in it is no other than the father of Saul, in which case the ages of the ancestors of Mordecai must rival those of the antediluvians; and it has been suggested that Mordecai is here represented as one of the original captives from Jerusalem in the reign of Jeconiah, so that at the time of Xerxes he must have been a marvellously old man, tottering on the brink of the grave. On these grounds the genealogical note has been treated as a fanciful fiction invented to magnify the importance of Mordecai. But there is no necessity to take up any such position. It would be strange to derive Mordecai from the far-off Benjamite farmer Kish, who shines only in the reflected glory of his son, whereas we have no mention of Saul himself. There is no reason to say that another Kish may not have been found among the captives. Then it is quite possible to dispose of the second difficulty by connecting the relative clause at the beginning of verse 6—"who had been carried away"—with the nearest antecedent in the previous sentence—viz., "Kish the Benjamite." If we remove the semi-colon from the end of verse 5, the clauses will run on quite smoothly and there will be no reason to go back to the name of Mordecai for the

* Esther ii. 5, 6.

antecedent of the relative; we can read the words thus —"Kish the Benjamite who had been carried away," etc. In this way all difficulty vanishes. But the passage still retains a special significance. Mordecai was a true Jew, of the once royal tribe of Benjamin, a descendant of one of the captive contemporaries of Jeconiah, and therefore most likely a scion of a princely house. The preservation of his ancestral record gives us a hint of the sort of mental pabulum on which the man had been nurtured. Living in the palace, apparently as a porter, and possibly as a eunuch of the harem, Mordecai would have been tempted to forget his people. Nevertheless it is plain that he had cherished traditions of the sad past, and trained his soul to cling to the story of his fathers' sufferings in spite of all the distractions and dissipations of a Persian court life. Though in a humbler sphere, he thus resembled Artaxerxes' cup-bearer, the great patriot Nehemiah.

The peculiarity of Mordecai's part in the story is this, that he is the moving spirit of all that is done for the deliverance of Israel at a time of desperate peril without being at first a prominent character. Thus he first appears as the guardian of his young cousin, whom he has cherished and trained, and whom he now introduces to the royal harem where she will play her more conspicuous part. Throughout the whole course of events Mordecai's voice is repeatedly heard, but usually as that of Esther's prompter. He haunts the precincts of the harem, if by chance he may catch a glimpse of his foster child. He is a lonely man now, for he has parted with the light of his home. He has done this voluntarily, unselfishly—first, to advance the lovely creature who has been committed to his charge,

and secondly, as it turns out, for the saving of his people. Even now his chief thought is not for the cheering of his own solitude. His constant aim is to guide his young cousin in the difficult path of her new career. Subsequently he receives the highest honours the king can bestow; but he never seeks them, and he would be quite content to remain in the background to the end, if only his eager desire for the good of his people could be accomplished by the queen who has learnt to lean upon his counsel from her childhood. Such self-effacement is most rare and beautiful. A subtle temptation to self-regarding ambition besets the path of every man who attempts some great public work for the good of others in a way that necessarily brings him under observation. Even though he believes himself to be inspired by the purest patriotism, it is impossible for him not to perceive that he is exposing himself to admiration by the very disinterestedness of his conduct. The rare thing is to see the same earnestness on the part of a person in an obscure place, willing that the whole of his energy should be devoted to the training and guiding of another, who alone is to become the visible agent of some great work.

The one action in which Mordecai momentarily takes the first place throws light on another side of his character. There is a secondary plot in the story. Mordecai saves the king's life by discovering to him a conspiracy. The value of this service is strikingly illustrated by the historical fact that, at a later time, just another such conspiracy issued in the assassination of Xerxes. In the distractions of his foreign expeditions and his abandonment to self-indulgence at home, the king forgets the whole affair, and Mordecai goes on his quiet way as before, never dreaming of the honour

with which it is to be rewarded. Now this incident seems to be introduced to show how the intricate wheels of Providence all work on for the ultimate deliverance of Israel. The accidental discovery of Mordecai's unrequited service when the king is beguiling the long hours of a sleepless night by listening to the chronicles of his reign leads to the recognition of Mordecai and the first humiliation of Haman, and prepares the king for further measures. But the incident reflects a side light on Mordecai in another direction. The humble porter is loyal to the great despot. He is a passionately patriotic Jew; but his patriotism does not make a rebel of him, nor does it permit him to stand aside silently and see a villainous intrigue go on unmolested, even though it is aimed at the monarch who is holding his people in subjection. Mordecai is the humble friend of the great Persian king in the moment of danger. This is the more remarkable when we compare it with his ruthless thirst for vengeance against the known enemies of Israel. It shows that he does not treat Ahasuerus as an enemy of his people. No doubt the writer of this narrative wished it to be seen that the most patriotic Jew could be perfectly loyal to a foreign government. The shining examples of Joseph and Daniel have set the same idea before the world for the vindication of a grossly maligned people, who, like the Christians in the days of Tacitus, have been most unjustly hated as the enemies of the human race. The capacity to adapt itself loyally to the service of foreign governments, without abandoning one iota of its religion or its patriotism, is a unique trait in the genius of this wonderful race. The Zealot is not the typical Jew-patriot. He is a secretion of diseased and decayed

patriotism. True patriotism is large enough and patient enough to recognise the duties that lie outside its immediate aims. Its fine perfection is attained when it can be flexible without becoming servile.

We see that in Mordecai the flexibility of Jewish patriotism was consistent with a proud scorn of the least approach to servility. He would not kiss the dust at the approach of Haman, grand vizier though the man was. It may be that he regarded this act of homage as idolatrous—for it would seem that Persian monarchs were not unwilling to accept the adulation of Divine honours; and the vain minister was aping the airs of his royal master. But, perhaps, like those Greeks who would not humble their pride by prostrating themselves at the bidding of an Oriental barbarian, Mordecai held himself up from a sense of self-respect. In either case it must be evident that he showed a daringly independent spirit. He could not but know that such an affront as he ventured to offer to Haman would annoy the great man. But he had not calculated on the unfathomable depths of Haman's vanity. Nobody who credits his fellows with rational motives would dream that so simple an offence as this of Mordecai's could provoke so vast an act of vengeance as the massacre of a nation. When he saw the outrageous consequences of his mild act of independence, Mordecai must have felt it doubly incumbent upon him to strain every nerve to save his people. Their danger was indirectly due to his conduct. Still he could never have foreseen such a result, and therefore he should not be held responsible for it. The tremendous disproportion between motive and action in the behaviour of Haman is like one of those fantastic freaks that abound in the impossible world of "The

Arabian Nights," but for the occurrence of which we make no provision in real life, simply because we do not act on the assumption that the universe is nothing better than a huge lunatic asylum.

The escape from this altogether unexpected danger is due to two courses of events. One of them—in accordance with the reserved style of the narrative—appears to be quite accidental. Mordecai got the reward he never sought in what seems to be the most casual way. He had no hand in obtaining for himself an honour which looks to us quaintly childish. For a few brief hours he was paraded through the streets of the royal city as the man whom the king delighted to honour, with no less a person than the grand vizier to serve as his groom. It was Haman's silly vanity that had invented this frivolous proceeding. We can hardly suppose that Mordecai cared much for it. After the procession had completed its round, in true Oriental fashion Mordecai put off his gorgeous robes, like a poor actor returning from the stage to his garret, and settled down to his lowly office exactly as if nothing had happened. This must seem to us a foolish business, unless we can look at it through the magnifying glass of an Oriental imagination, and even then there is nothing very fascinating in it. Still it had important consequences. For, in the first place, it prepared the way for a further recognition of Mordecai in the future. He was now a marked personage. Ahasuerus knew him, and was gratefully disposed towards him. The people understood that the king delighted to honour him. His couch would not be the softer nor his bread the sweeter; but all sorts of future possibilities lay open before him. To many men the possibilities of life are more precious than the actualities. We cannot

say, however, that they meant much to Mordecai, for he was not ambitious, and he had no reason to think that the king's conscience was not perfectly satisfied with the cheap settlement of his debt of gratitude. Still the possibilities existed, and before the end of the tale they had blossomed out to very brilliant results.

But another consequence of the pageant was that the heart of Haman was turned to gall. We see him livid with jealousy, inconsolable until his wife—who evidently knows him well—proposes to satisfy his spite by another piece of fanciful extravagance. Mordecai shall be impaled on a mighty stake, so high that all the world shall see the ghastly spectacle. This may give some comfort to the wounded vanity of the grand vizier. But consolation to Haman will be death and torment to Mordecai.

Now we come to the second course of events that issued in the deliverance and triumph of Israel, and therewith in the escape and exaltation of Mordecai. Here the watchful porter is at the spring of all that happens. His fasting, and the earnest counsels he lays upon Esther, bear witness to the intensity of his nature. Again the characteristic reserve of the narrative obscures all religious considerations. But, as we have seen already, Mordecai is persuaded that deliverance will come to Israel from some quarter, and he suggests that Esther has been raised to her high position for the purpose of saving her people. We cannot but feel that these hints veil a very solid faith in the providence of God with regard to the Jews. On the surface of them they show faith in the destiny of Israel. Mordecai not only loves his nation; he believes in it. He is sure it has a future. It has

survived the most awful disasters in the past. It seems to possess a charmed life. It must emerge safely from the present crisis. But Mordecai is not a fatalist whose creed paralyses his energies. He is most distressed and anxious at the prospect of the great danger that threatens his people. He is most persistent in pressing for the execution of measures of deliverance. Still in all this he is buoyed up by a strange faith in his nation's destiny. This is the faith that the English novelist has transferred to her modern Mordecai. It cannot be gainsayed that there is much in the marvellous history of the unique people, whose vitality and energy astonish us even to-day, to justify the sanguine expectation of prophetic souls that Israel has yet a great destiny to fulfil in future ages.

The ugly side of Jewish patriotism is also apparent in Mordecai, and it must not be ignored. The indiscriminate massacre of the "enemies" of the Jews is a savage act of retaliation that far exceeds the necessity of self-defence, and Mordecai must bear the chief blame of this crime. But then the considerations in extenuation of its guilt which have already come under our notice may be applied to him.* The danger was supreme. The Jews were in a minority. The king was cruel, fickle, senseless. It was a desperate case. We cannot be surprised that the remedy was desperate also. There was no moderation on either side, but then "sweet reasonableness" is the last thing to be looked for in any of the characters of the Book of Esther. Here everything is extravagant. The course of events is too grotesque to be gravely weighed in the scales that are

* Page 358.

used in the judgment of average men under average circumstances.

The Book of Esther closes with an account of the establishment of the Feast of Purim and the exaltation of Mordecai to the vacant place of Haman. The Israelite porter becomes grand vizier of Persia! This is the crowning proof of the triumph of the Jews consequent on their deliverance. The whole process of events that issues so gloriously is commemorated in the annual Feast of Purim. It is true that doubts have been thrown on the historical connection between that festival and the story of Esther. It has been said that the word "Purim" may represent the portions assigned by lot, but not the lottery itself; that so trivial an accident as the method followed by Haman in selecting a day for his massacre of the Jews could not give its name to the celebration of their escape from the threatened danger; that the feast was probably more ancient, and was really the festival of the new moon for the month in which it occurs. With regard to all of these and any other objections, there is one remark that may be made here. They are solely of archæological interest. The character and meaning of the feast as it is known to have been celebrated in historical times is not touched by them, because it is beyond doubt that throughout the ages Purim has been inspired with passionate and almost dramatic reminiscences of the story of Esther. Thus for all the celebrations of the feast that come within our ken this is its sole significance.

The worthiness of the festival will vary according to the ideas and feelings that are encouraged in connection with it. When it has been used as an opportunity for cultivating pride of race, hatred, contempt, and gleeful vengeance over humiliated foes, its effect

must have been injurious and degrading. When, however, it has been celebrated in the midst of grievous oppressions, though it has embittered the spirit of animosity towards the oppressor—the Christian Haman in most cases—it has been of real service in cheering a cruelly afflicted people. Even when it has been carried through with no seriousness of intention, merely as a holiday devoted to music and dancing and games and all sorts of merry-making, its social effect in bringing a gleam of light into lives that were as a rule dismally sordid may have been decidedly healthy.

But deeper thoughts must be stirred in devout hearts when brooding over the profound significance of the national festival. It celebrates a famous deliverance of the Jews from a fearful danger. Now deliverance is the keynote of Jewish history. This note was sounded as with a trumpet blast at the very birth of the nation, when, emerging from Egypt no better than a body of fugitive slaves, Israel was led through the Red Sea and Pharaoh's hosts with their horses and chariots were overwhelmed in the flood. The echo of the triumphant burst of praise that swelled out from the exodus pealed down the ages in the noblest songs of Hebrew Psalmists. Successive deliverances added volume to this richest note of Jewish poetry. In all who looked up to God as the Redeemer of Israel the music was inspired by profound thankfulness, by true religious adoration. And yet Purim never became the Eucharist of Israel. It never approached the solemn grandeur of Passover, that prince of festivals, in which the great primitive deliverance of Israel was celebrated with all the pomp and awe of its Divine associations. It was always in the main a secular festival, relegated to the

lower plane of social and domestic entertainments, like an English bank-holiday. Still even on its own lines it could serve a serious purpose. When Israel is practically idolised by Israelites, when the glory of the nation is accepted as the highest ideal to work up to, the true religion of Israel is missed, because that is nothing less than the worship of God as He is revealed in Hebrew history. Nevertheless, in their right place, the privileges of the nation and its destinies may be made the grounds of very exalted aspirations. The nation is larger than the individual, larger than the family. An enthusiastic national spirit must exert an expansive influence on the narrow, cramped lives of the men and women whom it delivers from selfish, domestic, and parochial limitations. It was a liberal education for Jews to be taught to love their race, its history and its future. If—as seems probable—our Lord honoured the Feast of Purim by taking part in it,* He must have credited the national life of His people with a worthy mission. Himself the purest and best fruit of the stock of Israel, on the human side of His being, He realised in His own great mission of redemption the end for which God had repeatedly redeemed Israel. Thus He showed that God had saved His people, not simply for their own selfish satisfaction, but that through Christ they might carry salvation to the world.

Purged from its base associations of blood and cruelty, Purim may symbolise to us the triumph of the Church of Christ over her fiercest foes. The spirit of this triumph must be the very opposite of the spirit of wild vengeance exhibited by Mordecai and his

* John v. 1.

people in their brief season of unwonted elation. The Israel of God can never conquer her enemies by force. The victory of the Church must be the victory of brotherly love, because brotherly love is the note of the true Church. But this victory Christ is winning throughout the ages, and the historical realisation of it is to us the Christian counterpart of the story of Esther.

THE BOOK OF JOB.

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PROLOGUE.

I.

THE AUTHOR AND HIS WORK.

THE Book of Job is the first great poem of the soul in its mundane conflict, facing the inexorable of sorrow, change, pain, and death, and feeling within itself at one and the same time weakness and energy, the hero and the serf, brilliant hopes, terrible fears. With entire veracity and amazing force this book represents the never-ending drama renewed in every generation and every genuine life. It breaks upon us out of the old world and dim muffled centuries with all the vigour of the modern soul and that religious impetuosity which none but Hebrews seem fully to have known. Looking for precursors of Job we find a seeming spiritual burden and intensity in the Accadian psalms, their confessions and prayers; but if they prepared the way for Hebrew psalmists and for the author of Job, it was not by awaking the cardinal thoughts that make this book what it is, nor by supplying an example of the dramatic order, the fine sincerity and abounding art we find here welling up out of the desert. The Accadian psalms are fragments of a polytheistic and ceremonial world; they spring from the soil which Abraham abandoned that he might found a race of strong men and strike out a new clear way of life. Exhibiting the fear, superstition, and ignorance of our race, they fall away from comparison

with the marvellous later work and leave it unique among the legacies of man's genius to man's need. Before it a few notes of the awakening heart, athirst for God, were struck in those Chaldæan entreaties, and more finely in Hebrew psalm and oracle: but after it have come in rich multiplying succession the Lamentations of Jeremiah, Ecclesiastes, the Apocalypse, the Confessions of Augustine, the Divina Commedia, Hamlet, Paradise Regained, the Grace Abounding of Bunyan, the Faust of Goethe and its progeny, Shelley's poems of revolt and freedom, Sartor Resartus, Browning's Easter Day and Rabbi Ben Ezra, Amiel's Journal, with many other writings, down to "Mark Rutherford" and the "Story of an African Farm." The old tree has sent forth a hundred shoots, and is still full of sap to our most modern sense. It is a chief source of the world's penetrating and poignant literature.

But there is another view of the book. It may well be the despair of those who desire above all things to separate letters from theology. The surpassing genius of the writer is seen not in his fine calm of assurance and self-possession, nor in the deft gathering and arranging of beautiful images, but in his sense of elemental realities and the daring with which he launches on a painful conflict. He is convinced of Divine sovereignty, and yet has to seek room for faith in a world shadowed and confused. He is a prophet in quest of an oracle, a poet, a maker, striving to find where and how the man for whom he is concerned shall sustain himself. And yet, with this paradox wrought into its very substance, his work is richly fashioned, a type of the highest literature, drawing upon every region natural and supernatural, descending into the depths of human

woe, rising to the heights of the glory of God, never for one moment insensible to the beauty and sublimity of the universe. It is literature with which theology is so blended that none can say, Here is one, there the other. The passion of that race which gave the world the idea of the soul, which clung with growing zeal to the faith of the One Eternal God as the fountain of life and equally of justice, this passion in one of its rarest modes pours through the Book of Job like a torrent, forcing its way towards the freedom of faith, the harmony of intuition with the truth of things. The book is all theology, one may say, and all humanity no less. Singularly liberal in spirit and awake to the various elements of our life, it is moulded, notwithstanding its passion, by the artist's pleasure in perfecting form, adding wealth of allusion and ornament to strength of thought. The mind of the writer has not hastened. He has taken long time to brood over his torment and seek deliverance. The fire burns through the sculpture and carved framework and painted windows of his art with no loss of heat. Yet, as becomes a sacred book, all is sobered and restrained to the rhythmic flow of dramatic evolution, and it is as if the eager soul had been chastened, even in its fieriest endeavour, by the regular procession of nature, sunrise and sunset, spring and harvest, and by the sense of the Eternal One, Lord of light and darkness, life and death. Built where, before it, building had never been reared in such firmness of structure and glow of orderly art, with such design to shelter the soul, the work is a fresh beginning in theology as well as literature, and those who would separate the two must show us how to separate them here, must explain why their union in this poem is to the present moment so richly fruitful. An origin it

stands by reason of its subject no less than its power, sincerity, and freedom.

A phenomenon in Hebrew thought and faith—to what age does it belong? No record or reminiscence of the author is left from which the least hint of time may be gathered. He, who by his marvellous poem struck a chord of thought deep and powerful enough to vibrate still and stir the modern heart, is uncelebrated, nameless. A traveller, a master of his country's language, and versed no less in foreign learning, foremost of the men of his day whensoever it was, he passed away as a shadow, though he left an imperishable monument. "Like a star of the first magnitude," says Dr. Samuel Davidson, "the brilliant genius of the writer of Job attracts the admiration of men as it points to the Almighty Ruler chastening yet loving His people. Of one whose sublime conceptions, (mounting the height where Jehovah is enthroned in light, inaccessible to mortal eye), lift him far above his time and people—who climbs the ladder of the Eternal, as if to open heaven—of this giant philosopher and poet we long to know something, his habitation, name, appearance. The very spot where his ashes rest we desire to gaze upon. But in vain." Strange, do we say? And yet how much of her great poet, Shakespeare, does England know? It is not seldom the fate of those whose genius lifts them highest to be unrecognised by their own time. As English history tells us more of Leicester than of Shakespeare, so Hebrew history records by preference the deeds of its great King Solomon. A greater than Solomon was in Israel, and history knows him not. No prophet who followed him and wrought sentences of his poem into lamentation or oracle, no chronicler of the exile or the return,

preserving the names and lineage of the nobles of Israel, has mentioned him. Literary distinction, the praise of service to his country's faith could not have been in his mind. They did not exist. He was content to do his work, and leave it to the world and to God.

And yet the man lives in his poem. We begin to hope that some indication of the period and circumstances in which he wrote may be found when we realise that here and there beneath the heat and eloquence of his words may be heard those undertones of personal desire and trust which once were the solemn music of a life. His own, not his hero's, are the philosophy of the book, the earnest search for God, the sublime despondency, the bitter anguish, and the prophetic cry that breaks through the darkness. We can see that it is vain to go back to Mosaic or pre-Mosaic times for life and thought and words like his; at whatever time Job lived, the poet-biographer deals with the perplexities of a more anxious world. In the imaginative light with which he invests the past no distinct landmarks of time are to be seen. The treatment is large, general, as if the burden of his subject carried the writer not only into the great spaces of humanity, but into a region where the temporal faded into insignificance as compared with the spiritual. And yet, as through openings in a forest, we have glimpses here and there, vaguely and momentarily showing what age it was the author knew. The picture is mainly of timeless patriarchal life; but, in the foreground or the background, objects and events are sketched that help our inquiry. "His troops come together and cast up their way against me." "From out of the populous city men groan, and the soul of the wounded crieth out." "He looseth the bond of kings, and bindeth

their loins with a girdle; He leadeth priests away spoiled, and overthroweth the mighty. . . He increaseth the nations and destroyeth them; He spreadeth the nations abroad and bringeth them in." No quiet patriarchal life in a region sparsely peopled, where the years went slow and placid, could have supplied these elements of the picture. The writer has seen the woes of the great city in which the tide of prosperity flows over the crushed and dying. He has seen, and, indeed, we are almost sure has suffered in, some national disaster like those to which he refers. A Hebrew, not of the age after the return from exile,—for the style of his writing, partly through the use of Arabic and Aramaic forms, has more of rude vigour and spontaneity on the whole than fits so late a date,—he appears to have felt all the sorrows of his people when the conquering armies of Assyria or of Babylon overran their land.

The scheme of the book helps to fix the time of the composition. A drama so elaborate could not have been produced until literature had become an art. Such complexity of structure as we find in Psalm cxix. shows that by the time of its composition much attention was paid to form. It is no longer the pure lyric cry of the unlearned singer, but the ode, extremely artificial notwithstanding its sincerity. The comparatively late date of the Book of Job appears in the orderly balanced plan, not indeed so laboured as the psalm referred to, but certainly belonging to a literary age.

Again, a note of time has been found by comparing the contents of Job with Proverbs, Isaiah, Ecclesiastes, and other books. Proverbs, chaps. iii. and viii., for example, may be contrasted with chap. xxviii. of the Book of Job. Placing them together we can hardly escape

the conclusion that the one writer had been acquainted with the work of the other. Now, in Proverbs it is taken for granted that wisdom may easily be found: "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Keep sound wisdom and discretion; so shall they be life unto thy soul and grace to thy neck." The author of the panegyric has no difficulty about the Divine rules of life. Again, Proverbs viii. 15, 16: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." In Job xxviii., however, we find a different strain. There it is: "Where shall wisdom be found? . . . It is hid from the eyes of all living, and kept close from the fowls of the air;" and the conclusion is that wisdom is with God, not with man. Of the two it seems clear that the Book of Job is later. It is occupied with questions which make wisdom, the interpretation of providence and the ordering of life, exceedingly hard. The writer of Job, with the passages in Proverbs before him, appears to have said to himself: Ah! it is easy to praise wisdom and advise men to choose wisdom and walk in her ways. But to me the secrets of existence are deep, the purposes of God unfathomable. He is fain, therefore, to put into the mouth of Job the sorrowful cry, "Where shall wisdom be found, and where is the place of understanding? Man knoweth not the price thereof. . . . It cannot be gotten for gold." Both in Proverbs and Job, indeed, the source of Hokhma or wisdom is ascribed to the fear of Jehovah; but the whole contention in Job is that man fails in the intellectual apprehension of the ways of God. Referring the earlier portions of Proverbs to the post-Solomonic age we should place the Book of Job at a later date.

It is not within our scope to consider here all the questions raised by parallel passages and discuss the priority and originality in each case. Some resemblances in Isaiah may, however, be briefly noticed, because we seem on the whole to be led to the conclusion that the Book of Job was written between the periods of the first and second series of Isaian oracles. They are such as these. In Isaiah xix. 5, "The waters shall fail from the sea, and the river shall be wasted and become dry,"—referring to the Nile: parallel in Job xiv. 11, "As the waters fail from the sea, and the river decayeth and drieth up,"—referring to the passing of human life. In Isaiah xix. 13, "The princes of Zoan are become fools, the princes of Noph are deceived; they have caused Egypt to go astray,"—an oracle of specific application: parallel in Job xii. 24, "He taketh away the heart of the chiefs of the people of the earth, and causeth them to wander in a wilderness where there is no way,"—a description at large. In Isaiah xxviii. 29, "This also cometh forth from Jehovah of Hosts, which is wonderful in counsel, and excellent in wisdom": parallel in Job xi. 5, 6, "Oh that God would speak, and open His lips against thee; and that He would show thee the secrets of wisdom, that it is manifold in effectual working!" The resemblance between various parts of Job and "the writing of Hezekiah when he had been sick and was recovered of his sickness," are sufficiently obvious, but cannot be used in any argument of time. And on the whole, so far, the generality and, in the last case, somewhat stiff elaboration of the ideas in Job as compared with Isaiah are almost positive proof that Isaiah went first. Passing now to the fortieth and subsequent chapters of Isaiah we find many parallels and much general similarity to the contents of

our poem. In Job xxvi. 12, "He stirreth up the sea with His power, and by His understanding He smiteth through Rahab": parallel in Isaiah li. 9, 10, "Art thou not it that cut Rahab in pieces, that pierced the dragon? Art thou not it which dried up the sea, the waters of the great deep?" In Job ix. 8, "Which alone stretcheth out the heavens, and treadeth upon the waves of the sea": parallel in Isaiah xl. 22, "That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." In these and other cases the resemblance is clear, and on the whole the simplicity and apparent originality lie with the Book of Job. Professor Davidson claims that Job, called by God "My servant," resembles in many points the servant of Jehovah in Isaiah liii., and the claim must be admitted. But on what ground Kuenen can affirm that the writer of Job had the second portion of Isaiah before him and painted his hero from it one fails to see. There are many obvious differences.

It has now become almost clear that the book belongs either to the period (favoured by Ewald, Renan, and others) immediately following the captivity of the northern tribes, or to the time of the captivity of Judah (fixed upon by Dr. A. B. Davidson, Professor Cheyne, and others). We must still, however, seek further light by glancing at the main problem of the book, which is to reconcile the justice of Divine providence with the sufferings of the good, so that man may believe in God even in sorest affliction. We must also consider the hint of time to be found in the importance attached to personality, the feelings and destiny of the individual and his claim on God.

Taking first the problem,—while it is stated in some of the psalms and, indeed, is sure to have occurred to

many a sufferer, for most think themselves undeserving of great pain and affliction,—the attempt to grapple with it is first made in Job. The Proverbs, Deuteronomy, and the historical books take for granted that prosperity follows religion and obedience to God, and that suffering is the punishment of disobedience. The prophets also, though they have their own view of national success, do not dispense with it as an evidence of Divine favour. Cases no doubt were before the mind of inspired writers which made any form of the theory difficult to hold. But these were regarded as temporary and exceptional, if indeed they could not be explained by the rule that God sends earthly prosperity to the good, and suffering to the bad in the long run. To deny this and to seek another rule was the distinction of the author of Job, his bold and original adventure in theology. And the attempt was natural, one may say necessary, at a time when the Hebrew states were suffering from those shocks of foreign invasion which threw their society, commerce, and politics into the direst confusion. The old ideas of religion no longer sufficed. Overcome in war, driven out of their own land, they needed a faith which could sustain and cheer them in poverty and dispersion. A generation having no outlook beyond captivity was under a curse from which penitence and renewed fidelity could not secure deliverance. The assurance of God's friendship in affliction had to be sought.

The importance attached to personality and the destiny of the individual is on two sides a guide to the date of the book. In some of the psalms, undoubtedly belonging to an earlier period, the personal cry is heard. No longer content to be part and parcel of the class or nation, the soul in these psalms asserts its

direct claim on God for light and comfort and help. And some of them, the thirteenth for example, insist passionately on the right of a believing man to a portion in Jehovah. Now in the dispersion of the northern tribes or the capture of Jerusalem this personal question would be keenly accentuated. Amidst the disasters of such a time those who are faithful and pious suffer along with the rebellious and idolatrous. Because they are faithful to God, virtuous and patriotic beyond the rest, they may indeed have more affliction and loss to endure. The psalmist among his own people, oppressed and cruelly wronged, has the need of a personal hope forced upon him, and feels that he must be able to say, "The Lord is *my* shepherd." Yet he cannot entirely separate himself from his people. When those of his own house and kindred rise against him, still they too may claim Jehovah as their God. But the homeless exile, deprived of all, a solitary wanderer on the face of the earth, has need to seek more earnestly for the reason of his state. The nation is broken up; and if he is to find refuge in God, he must look for other hopes than hinge on national recovery. It is the God of the whole earth he must now seek as his portion. A unit not of Israel but of humanity, he must find a bridge over the deep chasm that seems to separate his feeble life from the Almighty, a chasm all the deeper that he has been plunged into sore trouble. He must find assurance that the unit is not lost to God among the multitudes, that the life broken and prostrate is neither forgotten nor rejected by the Eternal King. And this precisely corresponds with the temper of our book and the conception of God we find in it. A man who has known Jehovah as the God of Israel seeks his justifica-

tion, cries for his individual right to Eloah, the Most High, the God of universal nature and humanity and providence.

Now, it has been alleged that through the Book of Job there runs a constant but covert reference to the troubles of the Jewish Church in the Captivity, and especially that Job himself represents the suffering flock of God. It is not proposed to give up entirely the individual problem, but along with that, superseding that, the main question of the poem is held to be why Judah should suffer so keenly and lie on the *mezbele* or ash-heap of exile. With all respect to those who hold this theory one must say that it has no substantial support; and, on the other hand, it seems incredible that a member of the Southern Kingdom (if the writer belonged to it), expending so much care and genius on the problem of his people's defeat and misery, should have passed beyond his own kin for a hero, should have set aside almost entirely the distinctive name Jehovah, should have forgotten the ruined temple and the desolate city to which every Jew looked back across the desert with brimming eyes, should have let himself appear, even while he sought to reassure his compatriots in their faith, as one who set no store by their cherished traditions, their great names, their religious institutions, but as one whose faith was purely natural like that of Edom. Among the good and true men who, at the taking of Jerusalem by Nebuchadnezzar, were left in penury, childless and desolate, a poet of Judah would have found a Jewish hero. To his drama what embellishment and pathos could have been added by genius like our author's, if he had gone back on the terrible siege and painted the Babylonian victors in their cruelty and pride, the misery of the exiles in the land of idolatry.

One cannot help believing that to this writer Jerusalem was nothing, that he had no interest in its temple, no love for its ornate religious services and growing exclusiveness. The suggestion of Ewald may be accepted, that he was a member of the Northern Kingdom driven from his home by the overthrow of Samaria. Undeniable is the fact that his religion has more sympathy with Teman than with Jerusalem as it was. If he belonged to the north this seems to be explained. To seek help from the priesthood and worship of the temple did not occur to him. Israel broken up, he has to begin afresh. For it is with his own religious trouble he is occupied; and the problem is universal.

Against the identification of Job with the servant of Jehovah in Isaiah liii. there is one objection, and it is fatal. The author of Job has no thought of the central idea in that passage—vicarious suffering. New light would have been thrown on the whole subject if one of the friends had been made to suggest the possibility that Job was suffering for others, that the "chastisement of their peace" was laid on him. Had the author lived after the return from captivity and heard of this oracle, he would surely have wrought into his poem the latest revelation of the Divine method in helping and redeeming men.

The distinction of the Book of Job we have seen to be that it offers a new beginning in theology. And it does so not only because it shifts faith in the Divine justice to a fresh basis, but also because it ventures on a universalism for which indeed the Proverbs had made way, which however stood in sharp contrast to the narrowness of the old state religion. Already it was admitted that others than Hebrews might love the

truth, follow righteousness, and share the blessings of the heavenly King. To that broader faith, enjoyed by the thinkers and prophets of Israel, if not by the priests and people, the author of the Book of Job added the boldness of a more liberal inspiration. He went beyond the Hebrew family for his hero to make it clear that man, as man, is in direct relation to God. The Psalms and the Book of Proverbs might be read by Israelites and the belief still retained that God would prosper Israel alone, at any rate in the end. Now, the man of Uz, the Arabian sheikh, outside the sacred fraternity of the tribes, is presented as a fearer of the true God—His trusted witness and servant. With the freedom of a prophet bringing a new message of the brotherhood of men our author points us beyond Israel to the desert oasis.

Yes: the creed of Hebraism had ceased to guide thought and lead the soul to strength. The Hokhma literature of Proverbs, which had become fashionable in Solomon's time, possessed no dogmatic vigour, fell often to the level of moral platitude, as the same kind of literature does with us, and had little help for the soul. The state religion, on the other hand, both in the Northern and Southern Kingdoms, was ritualistic, again like ours, clung to the old tribal notion, and busied itself about the outward more than the inward, the sacrifices rather than the heart, as Amos and Isaiah clearly indicate. Hokhma of various kinds, plus energetic ritualism, was falling into practical uselessness. Those who held the religion as a venerable inheritance and national talisman did not base their action and hope on it out in the world. They were beginning to say, "Who knoweth what is good for man in this life—all the days of his vain life which he spendeth as a shadow? For who

can tell a man what shall be after him under the sun?" A new theology was certainly needed for the crisis of the time.

The author of the Book of Job found no school possessed of the secret of strength. But he sought to God, and inspiration came to him. He found himself in the desert like Elijah, like others long afterwards, John the Baptist, and especially Saul of Tarsus, whose words we remember, "Neither went I up to Jerusalem, but I went into Arabia." There he met with a religion not confined by rigid ceremony as that of the southern tribes, not idolatrous like that of the north, a religion elementary indeed, but capable of development. And he became its prophet. He would take the wide world into council. He would hear Teman and Shuach and Naamah; he would also hear the voice from the whirlwind, and the swelling sea, and the troubled nations, and the eager soul. It was a daring dash beyond the ramparts. Orthodoxy might stand aghast within its fortress. He might appear a renegade in seeking tidings of God from the heathen, as one might now who went from a Christian land to learn from the Brahman and the Buddhist. But he would go nevertheless; and it was his wisdom. He opened his mind to the sight of fact, and reported what he found, so that theology might be corrected and made again a handmaid of faith. He is one of those Scripture writers who vindicate the universality of the Bible, who show it to be a unique foundation, and forbid the theory of a closed record or dried-up spring, which is the error of Bibliolatry. He is a man of his age and of the world, yet in fellowship with the Eternal Mind.

An exile, let us suppose, of the Northern Kingdom, escaping with his life from the sword of the Assyrian

the author of our book has taken his way into the Arabian wilderness and there found the friendship of some chief and a safe retreat among his people. The desert has become familiar to him, the sandy wastes and vivid oases, the fierce storms and affluent sunshine, the animal and vegetable life, the patriarchal customs and legends of old times. He has travelled through Idumæa, and seen the desert tombs, on to Midian and its lonely peaks. He has heard the roll of the Great Sea on the sands of the Shefelah, and seen the vast tide of the Nile flowing through the verdure of the Delta and past the pyramids of Memphis. He has wandered through the cities of Egypt and viewed their teeming life, turning to the use of imagination and religion all he beheld. With a relish for his own language, yet enriching it by the words and ideas of other lands, he has practised himself in the writer's art, and at length, in some hour of burning memory and revived experience, he has caught at the history of one who, yonder in a valley of the eastern wilderness, knew the shocks of time and pain though his heart was right with God; and in the heat of his spirit the poet-exile makes the story of that life into a drama of the trial of human faith,—his own endurance and vindication, his own sorrow and hope.

II.

THE OPENING SCENE ON EARTH.

CHAP. i. 1—5.

THE land of Uz appears to have been a general name for the great Syro-Arabian desert. It is described vaguely as lying "east of Palestine and north of Edom," or as "corresponding to the *Arabia Deserta* of classical geography, at all events so much of it as lies north of the 30th parallel of latitude." In Jer. xxv. 20, among those to whom the wine-cup of fury is sent, are mentioned "all the mingled people and all the kings of the land of Uz." But within this wide region, extending from Damascus to Arabia, from Palestine to Chaldæa, it seems possible to find a more definite locality for the dwelling-place of Job. Eliphaz, one of his friends, belonged to Teman, a district or city of Idumæa. In Lam. iv. 21, the writer, who may have had the Book of Job before him, says, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz"; a passage that seems to indicate a habitable region, not remote from the gorges of Idumæa. It is necessary also to fix on a district which lay in the way of the caravans of Sheba and Tema, and was exposed to the attacks of lawless bands of Chaldæans and Sabeans. At the same time there must have been a considerable population, abundant pasturage for large

flocks of camels and sheep, and extensive tracts of arable land. Then, the dwelling of Job lay near a city at the gate of which he sat with other elders to administer justice. The attention paid to details by the author of the book warrants us in expecting that all these conditions may be satisfied.

A tradition which places the home of Job in the Hauran, the land of Bashan of Scripture, some score of miles from the Sea of Galilee, has been accepted by Delitzsch. A monastery, there, appears to have been regarded from early Christian times as authentically connected with the name of Job. But the tradition has little value in itself, and the locality scarcely agrees in a single particular with the various indications found in the course of the book. The Hauran does not belong to the land of Uz. It was included in the territory of Israel. Nor can it by any stretch of imagination be supposed to lie in the way of wandering bands of Sabeans, whose home was in the centre of Arabia.

But the conditions are met—one has no hesitation in saying, fully met—in a region hitherto unidentified with the dwelling-place of Job, the valley or oasis of Jauf (Palgrave, *Djowf*), lying in the North Arabian desert about two hundred miles almost due east from the modern Maan and the ruins of Petra. Various interesting particulars regarding this valley and its inhabitants are given by Mr. C. M. Doughty in his "Travels in Arabia Deserta." But the best description is that by Mr. Palgrave, who, under the guidance of Bedawin, visited the district in 1862. Travelling from Maan by way of the Wadi Sirhan, after a difficult and dangerous journey of thirteen days, their track in the last stage following "endless windings among low hills and stony ledges," brought them to greener slopes and traces of

tillage, and at length "entered a long and narrow pass, whose precipitous banks shut in the view on either side." After an hour of tedious marching in terrible heat, turning a huge pile of crags, they looked down into the Jauf.

"A broad, deep valley, descending ledge after ledge till its innermost depths are hidden from sight amid far-reaching shelves of reddish rock, below everywhere studded with tufts of palm groves and clustering fruit trees in dark green patches, down to the farthest end of its windings; a large brown mass of irregular masonry crowning a central hill; beyond, a tall and solitary tower overlooking the opposite bank of the hollow, and farther down, small round turrets and flat house-roofs, half buried amid the garden foliage, the whole plunged in a perpendicular flood of light and heat; such was the first aspect of the Djowf as we now approached it from the west." The principal town bears the name of the district, and is composed of eight villages, once distinct, which have in process of time coalesced into one. The principal quarter includes the castle, and numbers about four hundred houses. "The province is a large oval depression, of sixty or seventy miles long by ten or twelve broad, lying between the northern desert that separates it from Syria and Euphrates, and the southern Nefood, or sandy waste." Its fertility is great and is aided by irrigation, so that the dates and other fruits produced in the Jauf are famed throughout Arabia. The people "occupy a half-way position between Bedouins and the inhabitants of the cultivated districts." Their number is reckoned at about forty thousand, and there can be no question that the valley has been a seat of population from remote antiquity. To the other points

of identification may be added this, that in the Wadi Sirhan, not far from the entrance to the Jauf, Mr. Palgrave passed a poor settlement with the name Oweysit, or Owsit, which at least suggests the ἐν χώρᾳ τῇ Αὐσίτιδι of the Septuagint, and the Outz, or Uz, of our text. With population, an ancient city, fertile fields and ample pasturage in the middle of the desert, the nearest habitable region to Edom, in the way of caravans, generally safe from predatory tribes, yet exposed to those from the east and south that might make long expeditions under pressure of great need, the valley of the Jauf appears to correspond in every important particular with the dwelling-place of the man of Uz.

The question whether such a man as Job ever lived has been variously answered, one Hebrew rabbi, for example, affirming that he was a mere parable. But Ezekiel names him along with Noah and Daniel, James in his epistle says, "Ye have heard of the patience of Job"; and the opening words of this book, "There was a man in the land of Uz," are distinctly historical. To know, therefore, that a region in the Arabian desert corresponds so closely with the scene of Job's life is to be reassured that a true history forms the basis of the poem. The tradition with which the author began his work probably supplied the name and dwelling-place of Job, his wealth, piety, and afflictions, including the visit of his friends, and his restoration after sore trial from the very gate of despair to faith and prosperity. The rest comes from the genius of the author of the drama. This is a work of imagination based on fact. And we do not proceed far till we find, first ideal touches, then bold flights into a region never opened to the gaze of mortal eye.

Job is described in the third verse as one of the Children of the East or Bene-Kedem, a vague expression denoting the settled inhabitants of the North Arabian desert, in contrast to the wandering Bedawin and the Sabeans of the South. In Genesis and Judges they are mentioned along with the Amalekites, to whom they were akin. But the name as used by the Hebrews probably covered the inhabitants of a large district very little known. Of the Bene-Kedem Job is described as the greatest. His riches meant power, and in the course of the frequent alternations of life in those regions one who had enjoyed unbroken prosperity for many years would be regarded with veneration not only for his wealth, but for what it signified—the constant favour of Heaven. He had his settlement near the city, and was the acknowledged emeer of the valley, taking his place at the gate as chief judge. How great a chief one might become who added to his flocks and herds year by year and managed his affairs with prudence we learn from the history of Abraham; and to the present day, where the patriarchal mode of living and customs continue, as among the Kurds of the Persian highland, examples of wealth in sheep and oxen, camels and asses almost approaching that of Job are sometimes to be met with. The numbers—seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses—are probably intended simply to represent his greatness. Yet they are not beyond the range of possibility.

The family of Job—his wife, seven sons, and three daughters—are about him when the story begins, sharing his prosperity. In perfect friendliness and idyllic joy the brothers and sisters spend their lives, the shield of their father's care and religion defending

them. Each of the sons has a day on which he entertains the others, and at the close of the circle of festivities, whether weekly or once a year, there is a family sacrifice. The father is solicitous lest his children, speaking or even thinking irreverently, may have dishonoured God. For this reason he makes the periodic offering, from time to time keeping on behalf of his household a day of atonement. The number of the children is not necessarily ideal, nor is the round of festivals and sacred observances. Yet the whole picture of happy family life and unbroken joy begins to lift the narrative into an imaginative light. So fine a union of youthful enjoyment and fatherly sympathy and puritanism is seldom approached in this world. The poet has kept out of his picture the shadows which must have lurked beneath the sunny surface of life. It is not even suggested that the recurring sacrifices were required. Job's thoughtfulness is precautionary: "It may be that my sons have sinned, and renounced God in their hearts." The children are dear to him, so dear that he would have nothing come between them and the light of heaven.

For the religion of Job, sincere and deep, disclosing itself in these offerings to the Most High, is, above his fatherly affection and sympathy, the distinction with which the poet shows him invested. He is a fearer of the One Living and True God, the Supremely Holy. In the course of the drama the speeches of Job often go back on his faithfulness to the Most High; and we can see that he served his fellow-men justly and generously because he believed in a Just and Generous God. Around him were worshippers of the sun and moon, whose adoration he had been invited to share. But he never joined in it, even by kissing his hand when the

splendid lights of heaven moved with seeming Divine majesty across the sky. For him there was but One God, unseen yet ever present, to whom, as the Giver of all, he did not fail to offer thanksgiving and prayer with deepening faith. In his worship of this God the old order of sacrifice had its place, simple, unceremonious. Head of the clan, he was the priest by natural right, and offered sheep or bullock that there might be atonement, or maintenance of fellowship with the Friendly Power who ruled the world. His religion may be called a nature religion of the finest type—reverence, faith, love, freedom. There is no formal doctrine beyond what is implied in the names Eloah, the Lofty One, Shaddai, Almighty, and in those simple customs of prayer, confession, and sacrifice in which all believers agreed. Of the law of Moses, the promises to Abraham, and those prophetical revelations by which the covenant of God was assured to the Hebrew people Job knows nothing. His is a real religion, capable of sustaining the soul of man in righteousness, a religion that can save; but it is a religion learned from the voices of earth and sky and sea, and from human experience through the inspiration of the devout obedient heart. The author makes no attempt to reproduce the beliefs of patriarchal times as described in Genesis, but with a sincere and sympathetic touch he shows what a fearer of God in the Arabian desert might be. Job is such a man as he may have personally known.

In the region of Idumæa the faith of the Most High was held in remarkable purity by learned men, who formed a religious caste or school of wide reputation; and Teman, the home of Eliphaz, appears to have been the centre of the cultus. "Is wisdom no more in Teman?" cries Jeremiah. "Is counsel perished from

the prudent? Is their wisdom (hokhma) vanished?" And Obadiah makes a similar reference: "Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and understanding out of the mount of Esau?" In Isaiah the darkened wisdom of some time of trouble and perplexity is reflected in the "burden of Dumah," that is, Idumæa: "One calleth unto me out of Seir," as if with the hope of clearer light on Divine providence, "Watchman, what of the night? Watchman, what of the night?" And the answer is an oracle in irony, almost enigma: "The morning cometh, and also the night. If ye will inquire, inquire; turn, come." Not for those who dwelt in shadowed Dumah was the clear light of Hebrew prophecy. But the wisdom or hokhma of Edom and its understanding were nevertheless of the kind in Proverbs and elsewhere constantly associated with true religion and represented as almost identical with it. And we may feel assured that when the Book of Job was written there was good ground for ascribing to sages of Teman and Uz an elevated faith.

For a Hebrew like the author of Job to lay aside for a time the thought of his country's traditions, the law and the prophets, the covenant of Sinai, the sanctuary, and the altar of witness, and return in writing his poem to the primitive faith which his forefathers grasped when they renounced the idolatry of Chaldæa was after all no grave abandonment of privilege. The beliefs of Teman, sincerely held, were better than the degenerate religion of Israel against which Amos testified. Had not that prophet even pointed the way when he cried in Jehovah's name—"Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba. . . . Seek Him that maketh the Pleiades and Orion, and

turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; Jehovah is His name"? Israel after apostasy may have needed to begin afresh, and to seek on the basis of the primal faith a new atonement with the Almighty. At all events there were many around, not less the subjects of God and beloved by Him, who stood in doubt amidst the troubles of life and the ruin of earthly hopes. Teman and Uz were in the dominion of the heavenly King. To correct and confirm their faith would be to help the faith of Israel also and give the true religion of God fresh power against idolatry and superstition.

The book which returned thus to the religion of Teman found an honourable place in the roll of sacred Scriptures. Although the canon was fixed by Hebrews at a time when the narrowness of the post-exilic age drew toward Pharisaism, and the law and the temple were regarded with veneration far greater than in the time of Solomon, room was made for this book of broad human sympathy and free faith. It is a mark at once of the wisdom of the earlier rabbis and their judgment regarding the essentials of religion. To Israel, as St. Paul afterwards said, belonged "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." But he too shows the same disposition as the author of our poem to return on the primitive and fundamental—the justification of Abraham by his faith, the promise made to him, and the covenant that extended to his family: "They which be of faith, the same are sons of Abraham"; "They which be of faith are blessed with the faithful Abraham"; "Not through the law was the

promise to Abraham or to his seed"; "That the blessing of Abraham might come on the Gentiles through Jesus Christ." A greater than St. Paul has shown us how to use the Old Testament, and we have perhaps misunderstood the intent with which our Lord carried the minds of men back to Abraham and Moses and the prophets. He gave a religion to the whole world. Was it not then the spiritual dignity, the religious breadth of the Israelite fathers, their sublime certainty of God, their glow and largeness of faith for which Christ went back to them? Did He not for these find them preparers of His own way?

From the religion of Job we pass to consider his character described in the words, "That man was perfect and upright, and one that feared God, and eschewed evil." The use of four strong expressions, cumulatively forming a picture of the highest possible worth and piety, must be held to point to an ideal life. The epithet *perfect* is applied to Noah, and once and again in the Psalms to the disposition of the good. Generally, however, it refers rather to the scheme or plan by which conduct is ordered than to the fulfilment in actual life; and a suggestive parallel may be found in the "perfection" or "entire sanctification" of modern dogma. The word means *complete*, built up all round so that no gaps are to be seen in the character. We are asked to think of Job as a man whose uprightness, goodness, and fidelity towards man were unimpeachable, who was also towards God reverent, obedient, grateful, wearing his religion as a whit : garment of unsullied virtue. Then is it meant that he had no infirmity of will or soul, that in him for once humanity stood absolutely free from defect? Scarcely. The perfect man in this sense, with all moral excellences and

without weakness, would as little have served the purpose of the writer as one marred by any gross or deforming fault. The course of the poem shows that Job was not free from errors of temper and infirmities of will. He who is proverbially known as the most patient failed in patience when the bitter cup of reproach had to be drained. But undoubtedly the writer exalts the virtue of his hero to the highest range, a plane above the actual. In order to set the problem of the book in a clear light such purity of soul and earnest dutifulness had to be assumed as would by every reckoning deserve the rewards of God, the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The years of Job have passed hitherto in unbroken prosperity. He has long enjoyed the bounty of providence, his children about him, his increasing flocks of sheep and camels, oxen and asses feeding in abundant pastures. The stroke of bereavement has not fallen since his father and mother died in ripe old age. The dreadful simoom has spared his flocks, the wandering Bedawin have passed them by. An honoured chief, he rules in wisdom and righteousness, ever mindful of the Divine hand by which he is blessed, earning for himself the trust of the poor and the gratitude of the afflicted. Enjoying unbounded respect in his own country, he is known beyond the desert to a circle of friends who admire him as a man and honour him as a servant of God. His steps are washed with butter, and the rock pours him out rivers of oil. The lamp of God shines upon his head, and by His light he walks through darkness. His root is spread out to the waters, and the dew lies all night upon his branch.

Now let us judge this life from a point of view which

the writer may have taken, which at any rate it becomes us to take, with our knowledge of what gives manhood its true dignity and perfectness. Obedience to God, self-control and self-culture, the observance of religious forms, brotherliness and compassion, uprightness and purity of life, these are Job's excellences. But all circumstances are favourable, his wealth makes beneficence easy and moves him to gratitude. His natural disposition is towards piety and generosity; it is pure joy to him to honour God and help his fellow-men. The life is beautiful. But imagine it as the unclouded experience of years in a world where so many are tried with suffering and bereavement, foiled in their strenuous toil and disappointed in their dearest hopes, and is it not evident that Job's would tend to become a kind of dream-life, not deep and strong, but on the surface, a broad stream, clear, glittering with the reflection of moon and stars or of the blue heaven, but shallow, gathering no force, scarcely moving towards the ocean? When a Psalmist says, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath: we bring our years to an end as a tale that is told," he depicts the common experience of men, a sad experience, yet needful to the highest wisdom and the noblest faith. No dreaming is there when the soul is met with sore rebuffs and made aware of the profound abyss that lies beneath, when the limbs fail on the steep hills of difficult duty. But a long succession of prosperous years, immunity from disappointment, loss, and sorrow, lulls the spirit to repose Earnestness of heart is not called for, and the will, however good, is never braced to endurance. Whether by subtle intention or by an instinctive sense of fitness,

the writer has painted Job as one who with all his virtue and perfectness spent his life as in a dream and needed to be awakened. He is a Pygmalion's statue of flawless marble, the face divinely calm and not without a trace of self-conscious remoteness from the suffering multitudes, needing the hot blast of misfortune to bring it to life. Or, let us say, he is a new type of humanity in paradise, an Adam enjoying a Garden of Eden fenced in from every storm, as yet undiscovered by the enemy. We are to see the problem of the primitive story of Genesis revived and wrought out afresh, not on the old lines, but in a way that makes it real to the race of suffering men. The dream-life of Job in his time of prosperity corresponds closely with that ignorance of good and evil which the first pair had in the garden eastward in Eden while as yet the forbidden tree bore its fruit untouched, undesired, in the midst of the greenery and flowers.

When did the man Job live? Far back in the patriarchal age, or but a short time before the author of the book came upon his story and made it immortal? We may incline to the later date, but it is of no importance. For us the interest of the book is not antiquarian but humane, the relation of pain and affliction to the character of man, the righteous government of God. The life and experiences of Job are idealised so that the question may be clearly understood; and the writer makes not the slightest attempt to give his book the colour of remote antiquity.

But we cannot fail to be struck from the outset with the genius shown in the choice of a life set in the Arabian desert. For breadth of treatment, for picturesque and poetic effect, for the development of a drama that was to exhibit the individual soul in its need of

God, in the shadow of deep trouble as well as the sunshine of success, the scenery is strikingly adapted, far better than if it had been laid in some village of Israel. Inspiration guided the writer's choice. The desert alone gave scope for those splendid pictures of nature, those noble visions of Divine Almightiness, and those sudden and tremendous changes which make the movement impressive and sublime.

The modern analogue in literature is the philosophic novel. But Job is far more intense, more operatic, as Ewald says, and the elements are even simpler. Isolation is secured. Life is bared to its elements. The personality is entangled in disaster with the least possible machinery or incident. The dramatising altogether is singularly abstract. And thus we are enabled to see, as it were, the very thought of the author, lonely, resolute, appealing, under the widespread Arabian sky and the Divine infinitude.

III.

THE OPENING SCENE IN HEAVEN.

CHAP. i. 6—12.

WITH the presentation of the scene in heaven, the genius, the pious daring, and fine moral insight of the writer at once appear—in one word, his inspiration. From the first we feel a sure yet deeply reverent touch, a spirit composed in its high resolve. The thinking is keen, but entirely without strain. In no mere flash did the over-world disclose itself and those decrees that shape man's destiny. There is constructive imagination. Wherever the idea of the heavenly council was found, whether in the vision Micaiah narrated to Jehoshaphat and Ahab, or in the great vision of Isaiah, it certainly was not unsought. Through the author's own study and art the inspiration came that made the picture what it is. The calm sovereignty of God, not tyrannical but most sympathetic, is presented with simple felicity. It was the distinction of Hebrew prophets to speak of the Almighty with a confidence which bordered on familiarity yet never lost the grace of profound reverence; and here we find that trait of serious naïveté. The writer ventures on the scene he paints with no consciousness of daring nor the least air of difficult endeavour, but

quietly, as one who has the thought of the Divine government of human affairs constantly before his mind and glories in the majestic wisdom of God and His friendliness to men. In a single touch the King is shown, and before Him the hierarchies and powers of the invisible world in their responsibility to His rule. Centuries of religious culture are behind the words, and also many years of private meditation and philosophic thought. To this man, because he gave himself to the highest discipline, revelations came, uplifting, broad, and deep.

In contrast to the Almighty we have the figure of the Adversary, or Satan, depicted with sufficient clearness, notably coherent, representing a phase of being not imaginary but actual. He is not, as the Satan of later times came to be, the head of a kingdom peopled with evil spirits, a nether world separated from the abode of the heavenly angels by a broad, impassable gulf. He has no distinctive hideousness, nor is he painted as in any sense independent, although the evil bent of his nature is made plain, and he ventures to dispute the judgment of the Most High. This conception of the Adversary need not be set in opposition to those which afterwards appear in Scripture as if truth must lie entirely there or here. But we cannot help contrasting the Satan of the Book of Job with the grotesque, gigantic, awful, or despicable fallen angels of the world's poetry. Not that the mark of genius is wanting in these; but they reflect the powers of this world and the accompaniments of malignant human despotism. The author of Job, on the contrary, moved little by earthly state and grandeur, whether good or evil, solely occupied with the Divine sovereignty, never dreams of one who could maintain the slightest shadow of

authority in opposition to God. He cannot trifle with his idea of the Almighty in the way of representing a rival to Him; nor can he degrade a subject so serious as that of human faith and well-being by painting with any touch of levity a superhuman adversary of men.

Dante in his *Inferno* attempts the portraiture of the monarch of hell:—

> "That emperor who sways
> The realm of sorrow, at mid-breast from the ice
> Stood forth; and I in stature, am more like
> A giant than the giants are to his arms. . . .
> If he were beautiful
> As he is hideous now, and yet did dare
> To scowl upon his Maker, well from him
> May all our misery flow."

The enormous size of this figure is matched by its hideousness; the misery of the arch-fiend, for all its horror, is grotesque:—

> "At six eyes he wept; the tears
> Adown three faces rolled in bloody foam."

Passing to Milton, we find sublimity in his pictures of the fallen legions, and it culminates in the vision of their king:—

> "Above them all the archangel; but his face
> Deep scars of thunder had intrenched, and care
> Sat on his faded cheek, but under brows
> Of dauntless courage, and considerate pride
> Waiting revenge: cruel his eye, but cast
> Signs of remorse and passion, to behold
> The fellows of his crime, . .
> Millions of spirits for his fault amerced
> Of heaven, and from eternal splendours flung
> For his revolt."

The picture is magnificent. It has, however, little justification from Scripture. Even in the Book of

Revelation we see a kind of contempt of the Adversary where an angel from heaven with a great chain in his hand lays hold on the dragon, that old serpent which is the devil, and Satan, and binds him a thousand years. Milton has painted his Satan largely, as not altogether unfit to take arms against the Omnipotent, grown gigantic, even sublime, in the course of much theological speculation that had its source far back in Chaldæan and Iranian myths. Perhaps, too, the sympathies of the poet, playing about the fortunes of fallen royalty, may have unconsciously coloured the vision which he saw and drew with such marvellous power, dipping his pencil "in the hues of earthquake and eclipse."

This splendid regal arch-fiend has no kinship with the Satan of the Book of Job; and, on the other hand, the Mephistopheles of the "Faust," although bearing an outward resemblance to him, is, for a quite different reason, essentially unlike. Obviously Goethe's picture of a cynical devil gaily perverting and damning a human mind is based on the Book of Job. The "Prologue in Heaven," in which he first appears, is an imitation of the passage before us. But while the vulgarity and insolence of Mephistopheles are in contrast to the demeanour of the Adversary in presence of Jehovah, the real distinction lies in the kind of power ascribed to the one and the other. Mephistopheles is a cunning tempter. He receives permission to mislead if he can, and not only places his victim in circumstances fitted to ruin his virtue, but plies him with arguments intended to prove that evil is good, that to be pure is to be a fool. No such power of evil suggestion is given to the Adversary of Job. His action extends only to the outward events by which

the trial of faith is brought about. Cynical he is and bent on working evil, but not by low cunning and sophistry. He has no access to the mind. While it cannot be said that Goethe has descended beneath the level of possibility, since a contemporary and friend of his own, Schopenhauer, might almost have sat for the portrait of Mephistopheles, the realism in Job befits the age of the writer and the serious purpose he had in view. Faust is a work of genius and art, and succeeds in its degree. The author of Job succeeds in a far higher sense, by the charm of simple sincerity and the strength of Divine inspiration, keeping the play of supernatural agency beyond human vision, making the Satan a mere instrument of the Divine purpose, in no sense free or intellectually powerful.

The scene opens with a gathering of the "sons of the Elohim" in presence of their King. Professor Cheyne thinks that these are "supernatural Titanic beings who had once been at strife with Jehovah, but who now at stated times paid him their enforced homage"; and this he illustrates by reference to Chap. xxi. 22 and Chap. xxv. 2. But the question in the one passage, "Shall any teach God knowledge? seeing He judgeth those that are high" [רָמִים, the heights of heaven, highnesses], and the affirmation in the other, "He maketh peace in His high places," can scarcely be held to prove the supposition. The ordinary view that they are heavenly powers or angels, willing servants not unwilling vassals of Jehovah, is probably correct. They have come together at an appointed time to give account of their doings and to receive commands, and among them the Satan or Adversary presents himself, one distinguished from all the rest by the name he bears and the character and function it implies. There

is no hint that he is out of place, that he has impudently forced his way into the audience chamber. Rather does it appear that he, like the rest, has to give his account. The question "Whence comest thou?" expresses no rebuke. It is addressed to the Satan as to the others. We see, therefore, that this "Adversary," to whomsoever he is opposed, is not a being excluded from communication with God, engaged in a princely revolt. When the reply is put into his mouth that he has been "going to and fro in the earth, and pacing up and down in it," the impression conveyed is that a certain task of observing men, perhaps watching for their misdeeds, has been assumed by him. He appears a spirit of restless and acute inquiry into men's lives and motives, with a keen eye for the weaknesses of humanity and a fancy quick to imagine evil.

Evidently we have here a personification of the doubting, misbelieving, misreading spirit which, in our day, we limit to men and call pessimism. Now Koheleth gives so finished an expression to this temper that we can hardly be wrong in going back some distance of time for its growth; and the state of Israel before the northern captivity was a soil in which every kind of bitter seed might spring up. The author of Job may well have drawn from more than one cynic of his day when he set his mocking figure in the blaze of the celestial court. Satan is the pessimist. He exists, so far as his intent goes, to find cause against man, and therefore, in effect, against God, as man's Creator. A shrewd thinker is this Adversary, but narrowed to one line and that singularly like some modern criticism of religion, the resemblance holding in this that neither shows any feeling of responsibility. The Satan sneers away faith and virtue; the modern countenances both,

and so has an excellent reason for pronouncing them hollow; or he avoids both, and is sure there is nothing but emptiness where he has not sought. Either way, all is *habēl habalim*—vanity of vanities. And yet Satan is so held and governed by the Almighty that he can only strike where permission is given. Evil, as represented by him, is under the control of Divine wisdom and goodness. He appears as one to whom the words of Christ "Thou shalt worship the Lord thy God, and Him only shalt thou serve," would bring home a sense neither of duty nor privilege, but of a sheer necessity, to be contested to the last. Nevertheless he is a vassal of the Almighty. Here the touch of the author is firm and true.

So of pessimistic research and philosophy now. We have writers who follow humanity in all its base movements and know nothing of its highest. The research of Schopenhauer and even the psychology of certain modern novelists are mischievous, depraving, for this reason, if no other, that they evaporate the ideal. They promote generally that diseased egotism to which judgment and aspiration are alike unknown. Yet this spirit too serves where it has no dream of serving. It provokes a healthy opposition, shows a hell from which men recoil, and creates so deadly ennui that the least gleam of faith becomes acceptable, and even Theosophy, because it speaks of life, secures the craving mind. Moreover, the pessimist keeps the church a little humble, somewhat awake to the error that may underlie its own glory and the meanness that mingles too often with its piety. A result of the freedom of the human mind to question and deny, pessimism has its place in the scheme of things. Hostile and often railing, it is detestable enough, but

needs not alarm those who know that God takes care of His world.

The challenge which begins the action of the drama —by whom is it thrown out? By the Almighty. God sets before the Satan a good life: "Hast thou considered My servant Job? that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." The source of the whole movement, then, is a defiance of unbelief by the Divine Friend of men and Lord of all. There is such a thing as human virtue, and it is the glory of God to be served by it, to have His power and divinity reflected in man's spiritual vigour and holiness.

Why does the Almighty throw out the challenge and not wait for Satan's charge? Simply because the trial of virtue must begin with God. This is the first step in a series of providential dealings fraught with the most important results, and there is singular wisdom in attributing it to God. Divine grace is to be seen thrusting back the chaotic falsehoods that darken the world of thought. They exist; they are known to Him who rules; and He does not leave humanity to contend with them unaided. In their keenest trials the faithful are supported by His hand, assured of victory while they fight His battles. Ignorant pride, like that of the Adversary, is not slow to enter into debate even with the All-wise. Satan has the question ready which implies a lie, for his is the voice of that scepticism which knows no reverence. But the entire action of the book is in the line of establishing faith and hope. The Adversary is challenged to do his worst; and man, as God's champion, will have to do his best,—the world and angels looking on.

And this thought of a Divine purpose to confound

the falsehoods of scepticism answers another inquiry which may readily occur. From the first the Almighty knows and asserts the virtue of His servant,—that he is one who fears God and eschews evil. But why, then, does He condescend to ask of Satan, "Hast thou considered My servant Job?" Since He has already searched the heart of Job and found it faithful, He does not need for His own satisfaction to hear Satan's opinion. Nor are we to suppose that the expression of this Adversary's doubt can have any real importance. But if we take the Satan as representing all those who depreciate faith and undermine virtue, the challenge is explained. Satan is of no account in himself. He will go on cavilling and suspecting. But for the sake of the race of men, its emancipation from the miserable suspicions that prey on the heart, the question is proposed. The drama has its prophetical design; it embodies a revelation; and in this lies the value of all that is represented. Satan, we shall find, disappears, and thereafter the human reason is alone addressed, solely considered. We pass from scene to scene, from controversy to controversy, and the great problem of man's virtue, which also involves the honour of God Himself, is wrought out that our despondency and fear may be cured; that we may never say with Koheleth, "Vanity of vanities, all is vanity."

To the question of the Almighty, Satan replies by another: "Doth Job fear God for nought?" With a certain air of fairness he points to the extraordinary felicity enjoyed by the man. "Hast Thou not made an hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." It is a thought naturally arising in the

mind that very prosperous people have all on the side of their virtue, and may be less pure and faithful than they seem. Satan adopts this thought, which is not only blameless, but suggested by what we see of God's government. He is base and captious in using it, and turns it with a sneer. Yet on the surface he only hints that God should employ His own test, and so vindicate His action in making this man so prosperous. For why should Job show anything but gratitude towards God when all is done for him that heart can desire? The favourites of kings, indeed, who are loaded with titles and wealth, sometimes despise their benefactors, and, being raised to high places, grow ambitious of one still higher, that of royalty itself. The pampered servant becomes an arrogant rival, a leader of revolt. Thus too great bounty is often met with ingratitude. It does not, however, suit the Adversary to suggest that pride and rebellion of this kind have begun to show themselves in Job, or will show themselves. He has no ground for such an accusation, no hope of proving it true. He confines himself, therefore, to a simpler charge, and in making it implies that he is only judging this man on general principles and pointing to what is sure to happen in the case. Yes; he knows men. They are selfish at bottom. Their religion is selfishness. The blameless human fear is that much may be due to favourable position. The Satan is sure that all is due to it.

Now, the singular thing here is the fact that the Adversary's accusation turns on Job's enjoyment of that outward felicity which the Hebrews were constantly desiring and hoping for as a reward of obedience to God. The writer comes thus at once to show the peril of the belief which had corrupted the popular religion

of his time, which may even have been his own error once, that abundant harvests, safety from enemies, freedom from pestilence, such material prosperity as many in Israel had before the great disasters, were to be regarded as the evidence of accepted piety. Now that the crash has fallen and the tribes are scattered, those left in Palestine and those carried into exile alike sunk in poverty and trouble, the author is pointing out what he himself has come to see, that Israel's conception of religion had hitherto admitted and may even have gendered a terrible mistake. Piety might be largely selfishness—was often mingled with it. The message of the author to his countrymen and to the world is that a nobler mind must replace the old desire for happiness and plenty, a better faith the old trust that God would fill the hands that served Him well. He teaches that, whatever may come, though trouble after trouble may fall, the great true Friend is to be adored for what He is, obeyed and loved though the way lies through storm and gloom.

Striking is the thought that, while the prophets Amos and Hosea were fiercely or plaintively assailing the luxury of Israel and the lives of the nobles, among those very men who excited their holy wrath may have been the author of the Book of Job. Dr. Robertson Smith has shown that from the "gala days" of Jeroboam II. to the fall of Samaria there were only some thirty years. One who wrote after the Captivity as an old man may therefore have been in the flush of youth when Amos prophesied, may have been one of the rich Israelites who lay upon beds of ivory and stretched themselves upon their couches, and ate lambs out of the flock and calves out of the midst of the stall, for whose gain the peasant and the slave were oppressed

by stewards and officers. He may have been one of those on whom the blindness of prosperity had fallen so that the storm-cloud from the east with its vivid lightning was not seen, who held it their safety to bring sacrifices every morning and tithes every three days, to offer a sacrifice of thanksgiving of that which was leavened, and proclaim freewill offerings and publish them (Amos iv. 4, 5). The mere possibility that the author of Job may have had this very time of prosperity and religious security in his own past and heard Hosea's trumpet blast of doom is very suggestive, for if so he has learned how grandly right the prophets were as messengers of God. By the way of personal sorrow and disaster he has passed to the better faith he urges on the world. He sees what even the prophets did not fully comprehend, that desolation might be gain, that in the most sterile wilderness of life the purest light of religion might shine on the soul, while the tongue was parched with fatal thirst and the eye glazed with the film of death. The prophets looked always beyond the shadows of disaster to a new and better day when the return of a penitent people to Jehovah should be followed by a restoration of the blessings they had forfeited—fruitful fields and vineyards, busy and populous cities, a general distribution of comfort if not of wealth. Even Amos and Hosea had no clear vision of the prophetic hope the first exile was to yield out of its darkness to Israel and the world.

The question, then, "Doth Job fear God for nought?" sending a flash of penetrating light back on Israel's history, and especially on the glowing pictures of prosperity in Solomon's time, compelling all to look to the foundation and motives of their faith, marks a most

important era in Hebrew thought. It is, we may say, the first note of a piercing strain which thrills on to the present time. Taking rise here, the spirit of inquiry and self-examination has already sifted religious belief and separated much of the chaff from the wheat. Yet not all. The comfort and hope of believers are not yet lifted above the reach of Satan's javelin. While salvation is thought of mainly as self-enjoyment, can we say that the purity of religion is assured? When happiness is promised as the result of faith, whether happiness now, or hereafter in heavenly glory, the whole fabric of religion is built on a foundation insecure, because it may be apart from truth, holiness, and virtue. It does not avail to say that holiness is happiness, and so introduce personal craving under cover of the finest spiritual idea. To grant that happiness is in any sense the distinctive issue of faith and faithfulness, to keep happiness in view in submitting to the restraints and bearing the burdens of religion, is to build the highest and best on the shifting sand of personal taste and craving. Make happiness that for which the believer is to endure and strive, allow the sense of personal comfort and immunity from change to enter into his picture of the reward he may expect, and the question returns, Doth this man serve God for nought? Life is not happiness, and the gift of God is everlasting life. Only when we keep to this supreme word in the teaching of Christ, and seek the fulness and liberty and purity of life, apart from that happiness which is at bottom the satisfaction of predominant desires, shall we escape from the constantly recurring doubt that threatens to undermine and destroy our faith.

If we look further, we find that the very error which has so long impoverished religion prevails in philan-

thropy and politics, prevails there at the present time to an alarming extent. The favourite aim of social meliorists is to secure happiness for all. While life is the main thing, everywhere and always, strength and breadth and nobleness of life, their dream is to make the warfare and service of man upon the earth so easy that he shall have no need for earnest personal endeavour. He is to serve for happiness, and have no service to do that may even in the time of his probation interfere with happiness. The pity bestowed on those who toil and endure in great cities and on bleak hillsides is that they fail of happiness. Persons who have no conception that vigour and endurance are spiritually profitable, and others who once knew but have forgotten the benefits of vigour and the gains of endurance, would undo the very order and discipline of God. Are human beings to be encouraged to seek happiness, taught to doubt God because they have little pleasure, given to understand that those who enjoy have the best of the universe, and that they must be lifted up to this level or lose all? Then the sweeping condemnation will hang over the world that it is following a new god and has said farewell to the stern Lord of Providence.

Much may be justly said in condemnation of the jealous, critical spirit of the Adversary. Yet it remains true that his criticism expresses what would be a fair charge against men who passed this stage of existence without full trial. And the Almighty is represented as confirming this when He puts Job into the hands of Satan. He has challenged the Adversary, opening the question of man's fidelity and sincerity. He knows what will result. It is not the will of some eternal Satan that is the motive, but the will of God. The

Adversary's scornful question is woven into God's wise ordinance, and made to subserve a purpose which completely transcends the base hope involved in it. The life of Job has not yet had the difficult and strenuous probation necessary to assured faith, or rather to the consciousness of a faith immovably rooted in God. It would be utterly inconsistent with the Divine wisdom to suppose God led on and beguiled by the sneer of His own creature to do what was needless or unfair, or indeed in any sense opposed to His own plan for His creation. And we shall find that throughout the book it is assumed by Job, implied by the author, that what is done is really the doing of God Himself. The Satan of this Divine poem remains altogether subsidiary as an agent. He may propose, but God disposes. He may pride himself on the keenness of his intellect; but wisdom, compared to which his subtlety is mere blundering, orders the movement of events for good and holy ends.

The Adversary makes his proposal: "Put forth now Thine hand, and touch all that he hath, and he will bid Thee farewell." He does not propose to make use of sensual temptation. The only method of trial he ventures to suggest is deprivation of the prosperity for which he believes Job has served God. He takes on him to indicate what the Almighty may do, acknowledging that the Divine power, and not his, must bring into Job's life those losses and troubles that are to test his faith.

After all some may ask, Is not Satan endeavouring to tempt the Almighty? And if it were true that the prosperous condition of Job, or any man, implies God's entire satisfaction with his faith and dutifulness and with his character as a man, if, further, it must be taken

as true that sorrow and loss are evil, then this proposal of the Satan is a temptation. It is not so in reality, for "God cannot be tempted to evil." No creature could approach His holiness with a temptation. But Satan's intention is to move God. He considers success and happiness to be intrinsically good, and poverty and bereavement to be intrinsically evil. That is to say, we have here the spirit of unfaith endeavouring to destroy God as well as man. For the sake of truth professedly, for his own pride of will really, he would arrest the righteousness and grace of the Divine. He would unmake God and orphan man. The scheme is futile of course. God can allow his proposal, and be no less the Infinitely generous, wise, and true. The Satan shall have his desire; but not a shadow shall fall on the ineffable glory.

At this point, however, we must pause. The question that has just arisen can only be answered after a survey of human life in its relation to God, and especially after an examination of the meaning of the term *evil* as applied to our experiences. We have certain clear principles to begin with: that "God cannot be tempted with evil, and He Himself tempteth no man"; that all God does must show not less beneficence, not less love, but more as the days go by. These principles will have to be vindicated when we proceed to consider the losses, what may be called the disasters that follow each other in quick succession and threaten to crush the life they try.

Meanwhile, casting a glance at those happy dwellings in the land of Uz, we see all going on as before, no mind darkened by the shadow that is gathering, or in the least aware of the controversy in heaven so full of moment to the family circle. The pathetic ignorance,

the blessed ignorance in which a man may live hangs upon the picture. The cheerful bustle of the homestead goes on, the feasts and sacrifices, diligent labour rewarded with the produce of fields, the wine and oil of vineyards and olive gardens, fleeces of the flock and milk of the kine.

IV.

THE SHADOW OF GOD'S HAND.

CHAP. i. 13—22.

COMING now to the sudden and terrible changes which are to prove the faithfulness of the servant of God, we must not fail to observe that in the development of the drama the trial of Job personally is the sole consideration. No account is taken of the character of those who, being connected with his fortunes and happiness, are now to be swept away that he may suffer. To trace their history and vindicate Divine righteousness in reference to each of them is not within the scope of the poem. A typical man is taken as hero, and we may say the discussion covers the fate of all who suffer, although attention is fixed on him alone.

The writer is dealing with a story of patriarchal life, and himself is touched with the Semitic way of thinking. A certain disregard of the subordinate human characters must not be reckoned strange. His thoughts, far-reaching as they are, run in a channel very different from ours. The world of his book is that of family and clan ideas. The author saw more than any man of his time; but he could not see all that engages modern speculation. Besides, the glory of God is the dominant idea of the poem; not men's right to joy, or

peace, or even life; but God's right to be wholly Himself and greatly true. In the light of this high thought we must be content to have the story of one soul traced with such fulness as might be compassed, the others left practically untouched. If the sufferings of the man whom God approves can be explained in harmony with the glory of Divine justice, then the sudden calamities that fall upon his servants and children will also be explained. For, although death is in a sense an ultimate thing, and loss and affliction, however great, do not mean so much as death; yet, on the other hand, to die is the common lot, and the quick stroke appears merciful in comparison with Job's dreadful experiences. Those who are killed by lightning or by the sword do but swiftly and without protracted pain fall into the hands of God. We need not conclude that the writer means us to regard the sons and daughters of Job and his servants as mere chattels, like the camels and sheep, although the people of the desert would have so regarded them. But the main question presses; the range of the discussion must be limited; and the tradition which forms the basis of the poem is followed by the author whenever it supplies the elements of his inquiry.

We have entirely refused the supposition that the Almighty forgot His righteousness and grace in putting the wealth and happiness of Job into the hands of Satan. The trials we now see falling one after the other are not sent because the Adversary has suggested them, but because it is right and wise, for the glory of God and for the perfecting of faith, that Job should suffer them. What is God's doing is not in this case nor in any case evil. He cannot wrong His servant that glory may come to Himself.

And just here arises a problem which enters into all religious thought, the wrong solution of which depraves many a philosophy, while the right understanding of it sheds a flood of light on our life in this world. A thousand tongues, Christian, non-Christian, and neo-Christian, affirm that life is for enjoyment. What gives enjoyment is declared to be good, what gives most enjoyment is reckoned best, and all that makes for pain and suffering is held to be evil. It is allowed that pain endured now may bring pleasure hereafter, and that for the sake of future gain a little discomfort may be chosen. But it is evil nevertheless. One doing his best for men would be expected to give them happiness at once and, throughout life, as much of it as possible. If he inflicted pain in order to enhance pleasure by and by, he would have to do so within the strictest limits. Whatever reduces the strength of the body, the capacity of the body for enjoyment and the delight of the mind accompanying the body's vigour, is declared bad, and to do anything which has this effect is to do evil or wrong. Such is the ethic of the philosophy finally and powerfully stated by Mr. Spencer. It has penetrated as widely as he could wish; it underlies volumes of Christian sermons and semi-Christian schemes. If it be true, then the Almighty of the Book of Job, bringing affliction, sorrow, and pain upon His servant, is a cruel enemy of man, to be hated, not revered. This matter needs to be considered at some length.

The notion that pain is evil, that he who suffers is placed at moral disadvantage, appears very plainly in the old belief that those conditions and surroundings of our life which minister to enjoyment are the proofs of the goodness of God on which reliance must be

placed so far as nature and providence testify of Him. Pain and sorrow, it was held, need to be accounted for by human sin or otherwise; but we know that God is good because there is enjoyment in the life He gives. Paley, for example, says that the proof of the Divine *goodness* rests upon contrivances everywhere to be seen for the purpose of giving us pleasure. He tells us that, when God created the human species, "either He wished them happiness, or He wished them misery, or He was indifferent and unconcerned about either"; and he goes on to prove that it must be our happiness He desired, for, otherwise, wishing our misery, "He might have made everything we tasted, bitter; everything we saw, loathsome; everything we touched, a sting; every smell, a stench; and every sound, a discord:" while, if He had been indifferent about our happiness we must impute all enjoyment we have "to our good fortune," that is, to bare chance, an impossible supposition. Paley's further survey of life leads to the conclusion that God has it as His chief aim to make His creatures happy and, in the circumstances, does the best He can for them, better far than they are commonly disposed to think. The agreement of this position with that of Spencer lies in the presupposition that goodness can be proved only by arrangements for giving pleasure. If God is good for this reason, what follows when He appoints pain, especially pain that brings no enjoyment in the long run? Either He is not altogether "good" or He is not all-powerful.

The author of the Book of Job does not enter into the problem of pain and affliction with the same deliberate attempt to exhaust the subject as Paley has made; but he has the problem before him. And in considering the trial of Job as an example of the suffering

and sorrow of man in this world of change, we find a strong ray of light thrown upon the darkness. The picture is a Rembrandt; and where the radiance falls all is sharp and bright. But the shadows are deep; and we must seek, if possible, to make out what lies in those shadows. We shall not understand the Book of Job, nor form a just opinion of the author's inspiration, nor shall we understand the Bible as a whole, unless we reach a point of view clear of the mistakes that stultify the reasoning of Paley and plunge the mind of Spencer, who refuses to be called a materialist, into the utter darkness of materialism.

Now, as to enjoyment, we have the capacity for it, and it flows to us from many external objects as well as from the operation of our own minds and the putting forth of energy. It is in the scheme of things ordained by God that His creatures shall enjoy. On the other hand, trouble, sorrow, loss, bodily and mental pain, are also in the scheme of things. They are provided for in numberless ways—in the play of natural forces causing injuries, dangers from which we cannot escape; in the limitations of our power; in the antagonisms and disappointments of existence; in disease and death. They are provided for by the very laws that bring pleasure, made inevitable under the same Divine ordinance. Some say it detracts from the goodness of God to admit that as He appoints means of enjoyment so He also provides for pain and sorrow and makes these inseparable from life. And this opinion runs into the extreme dogmatic assertion that "good," by which we are to understand *happiness*,

"Shall fall
At last far off, at last to all."

Many hold this to be necessary to the vindication of God's goodness. But the source of the whole confusion lies here, that we prejudge the question by calling pain evil. The light-giving truth for modern perplexity is that pain and loss are not *evil*, are in no sense *evil*.

Because we desire happiness and dislike pain, we must not conclude that pain is bad and that, when any one suffers, it is because he or another has done wrong. There is the mistake that vitiates theological thought, making men run to the extreme either of denying God altogether because there is suffering in the world, or of framing a rose-water eschatology. Pain is one thing, moral evil is quite another thing. He who suffers is not necessarily a wrong-doer; and when, through the laws of nature, God inflicts pain, there is no evil nor anything approaching wrong. In Scripture, indeed, pain and evil are apparently identified. "Shall we receive good at the hands of God, and shall we not receive evil?" "Is there evil in the city, and the Lord hath not done it?" "Thus saith the Lord, Behold I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them." In these and many other passages the very thing seems to be meant which has just been denied, for evil and suffering appear to be made identical. But human language is not a perfect instrument of thought, any more than thought is a perfect channel of truth. One word has to do duty in different senses. Moral evil, wrongness, on the one hand; bodily pain, the misery of loss and defeat, on the other hand—both are represented by one Hebrew word [רַע—root meaning, *displeased*]. In the following passages, where moral evil is clearly meant, it occurs just as in those previously quoted: "Wash you, make

you clean, cease to do evil, learn to do well"; "The face of the Lord is against them that do evil." The different meanings which one Hebrew word may bear are not generally confused in translation. In this case, however, the confusion has entered into the most modern language. From a highly esteemed thinker the following sentence may be quoted by way of example: "The other religions did not feel evil like Israel; it did not stand in such complete antagonism to their idea of the Supreme, the Creator and Sovereign of man, nor in such absolute contradiction to their notion of what ought to be; and so they either reconciled themselves as best they could to the evil that was necessary, or invented means by which men could escape from it by escaping from existence." The singular misapprehension of Divine providence which underlies a statement like this can only be got rid of by recognising that enjoyment and suffering are not the good and evil of life, that both of them stand quite apart from what is intrinsically good and bad in a moral sense, and that they are simply means to an end in the providence of God.

It is not difficult, of course, to see how the idea of pain and the idea of moral evil have been linked together. It is by the thought that suffering is punishment for evil done; and that the suffering is therefore itself evil. Pain was simply penalty inflicted by an offended heavenly power. The evil of a man's doings came back to him, made itself felt in his suffering. This was the explanation of all that was unpleasant, disastrous and vexing in the lot of man. He would enjoy always, it was conceived, if wrong-doing or failure in duty to the higher powers did not kindle divine anger against him. True, the wrong-doing

might not be his own. The son might suffer for the parent's fault. Iniquity might be remembered to children's children and fall terribly on those who had not themselves transgressed. The fates pursued the descendants of an impious man. But wrong done somewhere, rebellion of some one against a divinity, was always the antecedent of pain and sorrow and disaster. And as the other religions thought, so, in this matter, did that of Israel. To the Hebrew the deep conviction of this, as Dr. Fairbairn has said, made poverty and disease peculiarly abhorrent. In Psalm lxxxix. the prosperity of David is depicted, and Jehovah speaks of the covenant that must be kept: "If his children forsake my law, and walk not in my judgments; . . then will I visit their transgression with the rod, and their iniquity with stripes." The trouble has fallen, and out of the depth of it, attributing to past sin all defeat and disaster from which the people suffer—the breaking down of the hedges, curtailment of the vigour of youth, overthrow in war—the psalmist cries, "How long, O Lord, wilt Thou hide Thyself for ever? How long shall Thy wrath burn like fire? O remember how short my time is: for what vanity hast Thou created all the children of men?" There is here no thought that anything painful or afflictive could manifest the fatherhood of God; it must proceed from His anger, and force the mind back upon the memory of sin, some transgression that has caused the Almighty to suspend His kindness for a time.

Here it was the author of Job found the thought of his people. With this he had to harmonise the other beliefs—peculiarly theirs—that the lovingkindness of the Lord is over all His works, that God who is supremely good cannot inflict moral injury on any of

His covenanted servants. And the difficulty he felt survives. The questions are still urged: Is not pain bound up with wrong-doing? Is not suffering the mark of God's displeasure? Are they not evil, therefore? And, on the other hand, Is not enjoyment appointed to him who does right? Does not the whole scheme of Divine providence, as the Bible sets it forth, including the prospect it opens into the eternal future, associate happiness with well-doing and pain with evil-doing? We desire enjoyment, and cannot help desiring it. We dislike pain, disease, and all that limits our capacity for pleasure. Is it not in accordance with this that Christ appears as the Giver of light and peace and joy to the race of men?

These questions look difficult enough. Let us attempt to answer them.

Pleasure and pain, happiness and suffering, are elements of creaturely experience appointed by God. The right use of them makes life, the wrong use of them mars it. They are ordained, all of them in equal degree, to a good end; for all that God does is done in perfect love as well as in perfect justice. It is no more wonderful that a good man should suffer than that a bad man should suffer; for the good man, the man who believes in God and therefore in goodness, making a right use of suffering, will gain by it in the true sense; he will reach a deeper and nobler life. It is no more wonderful that a bad man, one who disbelieves in God and therefore in goodness, should be happy than that a good man should be happy, the happiness being God's appointed means for both to reach a higher life. The main element of this higher life is vigour, but not of the body. The Divine purpose is *spiritual* evolution. That gratification of the sensuous

side of our nature for which physical health and a well-knit organism are indispensable—paramount in the pleasure-philosophy—is not neglected, but is made subordinate in the Divine culture of life. The grace of God aims at the life of the spirit—power to love, to follow righteousness, to dare for justice' sake, to seek and grasp the true, to sympathise with men and bear with them, to bless them that curse, to suffer and be strong. To promote this vitality all God appoints is fitted—pain as well as pleasure, adversity as well as prosperity, sorrow as well as joy, defeat as well as success. We wonder that suffering is so often the result of imprudence. On the ordinary theory the fact is inexplicable, for imprudence has no dark colour of ethical faultiness. He who by an error of judgment plunges himself and his family into what appears irretrievable disaster, may, by all reckoning, be almost blameless in character. If suffering is held to be penal, no reference to the general sin of humanity will account for the result. But the reason is plain. The suffering is disciplinary. The nobler life at which Divine providence aims must be sagacious no less than pure, guided by sound reason no less than right feeling.

And if it is asked how from this point of view we are to find the punishment of sin, the answer is that happiness as well as suffering is punishment to him whose sin and the unbelief that accompanies it pervert his view of truth, and blind him to the spiritual life and the will of God. The pleasures of a wrong-doer who persistently denies obligation to Divine authority and refuses obedience to the Divine law are no gain, but loss. They dissipate and attenuate his life. His sensuous or sensual enjoyment, his delight in selfish triumph and gratified ambition are real, give at the

time quite as much happiness as the good man has in his obedience and virtue, perhaps a great deal more. But they are penal and retributive nevertheless; and the conviction that they are so becomes clear to the man whenever the light of truth is flashed upon his spiritual state. We read Dante's pictures of the Inferno, and shudder at the dreadful scenes with which he has filled the descending circles of woe. He has omitted one that would have been the most striking of all,—unless indeed an approach to it is to be found in the episode of Paolo and Francesca,—the picture of souls self-doomed to seek happiness and to enjoy, on whose life the keen light of eternity shines, revealing the gradual wasting away of existence, the certain degeneration to which they are condemned.

On the other hand, the pains and disasters which fall to the lot of evil men, intended for their correction, if in perversity or in blindness they are misunderstood, again become punishment; for they, too, dissipate and attenuate life. The real good of existence slips away while the mind is intent on the mere pain or vexation and how it is to be got rid of. In Job we find a purpose to reconcile affliction with the just government of God. The troubles into which the believing man is brought urge him to think more deeply than he has ever thought, become the means of that intellectual and moral education which lies in discovery of the will and character of God. They also bring him by this way into deeper humility, a fine tenderness of spiritual nature, a most needful kinship with his fellows. See then the use of suffering. The impenitent, unbelieving man has no such gains. He is absorbed in the distressing experience, and that absorption narrows and debases the activity of the soul. The treatment of

this matter here is necessarily brief. It is hoped, however, that the principle has been made clear.

Does it require any adaptation or under-reading of the language of Scripture to prove the harmony of its teaching with the view just given of happiness and suffering as related to punishment? Throughout the greater part of the Old Testament the doctrine of suffering is that old doctrine which the author of Job found perplexing. Not infrequently in the New Testament there is a certain formal return to it; for even under the light of revelation the meaning of Divine providence is learnt slowly. But the emphasis rests on *life* rather than happiness, and on *death* rather than suffering in the gospels; and the whole teaching of Christ, pointed to the truth. This world and our discipline here, the trials of men, the doctrine of the cross, the fellowship of the sufferings of Christ, are not fitted to introduce us into a state of existence in which mere enjoyment, the gratification of personal tastes and desires, shall be the main experience. They are fitted to educate the spiritual nature for life, fulness of life. Immortality becomes credible when it is seen as progress in vigour, progress towards that profound compassion, that fidelity, that unquenchable devotion to the glory of God the Father which marked the life of the Divine Son in this world.

Observe, it is not denied that joy is and will be desired, that suffering and pain are and will remain experiences from which human nature must recoil. The desire and the aversion are wrought into our constitution; and just because we feel them our whole mortal discipline has its value. In the experience of them lies the condition of progress. On the one hand pain urges, on the other joy attracts. It is in the line

of desire for joy of a finer and higher kind that civilisation realises itself, and even religion lays hold of us and lures us on. But the conditions of progress are not to be mistaken for the end of it. Joy assumes sorrow as a possibility. Pleasure can only exist as alternative to the experience of pain. And the life that expands and reaches finer power and exaltation in the course of this struggle is the main thing. The struggle ceases to be acute in the higher ranges of life; it becomes massive, sustained, and is carried on in the perfect peace of the soul. Therefore the future state of the redeemed is a state of blessedness. But the blessedness accompanying the life is not the glory. The glory of the perfected is life itself. The heaven of the redeemed appears a region of existence in which the exaltation, enlargement, and deepening of life shall constantly and consciously go on. Conversely the hell of evil-doers will not be simply the pain, the suffering, the defeat to which they have doomed themselves, but the constant attenuation of their life, the miserable wasting of which they shall be aware, though they find some pitiful pleasure, as Milton imagined his evil angels finding theirs, in futile schemes of revenge against the Highest.

Pain is not in itself an evil. But our nature recoils from suffering and seeks life in brightness and power, beyond the keen pangs of mortal existence. The creation hopes that itself "shall be delivered from the bondage of corruption." The finer life is, the more sensible it must be of association with a body doomed to decay, the more sensible also of that gross human injustice and wrong which dare to pervert God's ordinance of pain and His sacrament of death, usurping His holy prerogative for the most unholy ends. And so we are brought to the Cross of Christ. When

He "bore our sins in His own body to the tree," when He "suffered for sins once, the Righteous for the unrighteous," the sacrifice was real, awful, immeasurably profound. Yet, could death be in any sense degrading or debasing to Him? Could evil touch His soul? Over its most insolent assumption of the right to injure and destroy He stood, spiritually victorious in the presence of His enemies, and rose, untouched in soul, when His body was broken on the corss. His sacrifice was great because He bore the sins of men and died as God's atonement. His sublime devotion to the Father whose holy law was trampled under foot, His horror and endurance of human iniquity which culminated in His death, made the experience profoundly terrible. Thus the spiritual dignity and power He gained provided new life for the world.

It is now possible to understand the trials of Job. So far as the sufferer is concerned, they are no less beneficent than His joys; for they provide that necessary element of probation by which life of a deeper and stronger kind is to be reached, the opportunity of becoming, as a man and a servant of the Almighty, what he had never been, what otherwise he could not become. The purpose of God is entirely good; but it will remain with the sufferer himself to enter by the fiery way into full spiritual vigour. He will have the protection and grace of the Divine Spirit in his time of sore bewilderment and anguish. Yet his own faith must be vindicated while the shadow of God's hand rests upon his life.

And now the forces of nature and the wild tribes of the desert gather about the happy settlement of the man of Uz. With dramatic suddenness and cumulative

terror stroke after stroke descends. Job is seen before the door of his dwelling. The morning broke calm and cloudless, the bright sunshine of Arabia filling with brilliant colour the far horizon. The day has been peaceful, gracious, another of God's gifts. Perhaps, in the early hours, the father, as priest of his family, offered the burnt-offerings of atonement lest his sons should have renounced God in their hearts; and now, in the evening, he is sitting calm and glad, hearing the appeals of those who need his help and dispensing alms with a generous hand. But one comes in haste, breathless with running, scarcely able to tell his tale. Out in the fields the oxen were ploughing and the asses feeding. Suddenly a great band of Sabeans fell upon them, swept them away, slew the servants with the edge of the sword: this man alone has escaped with his life. Rapidly has he spoken; and before he has done another appears, a shepherd from the more distant pastures, to announce a second calamity. "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped to tell thee." They scarcely dare to look on the face of Job, and he has no time to speak, for here is a third messenger, a camel-driver, swarthy and naked to the loins, crying wildly as he runs, The Chaldæans made three bands—fell upon the camels—swept them away—the servants are slain—I only am left. Nor is this the last. A fourth, with every mark of horror in his face, comes slowly and brings the most terrible message of all. The sons and daughters of Job were feasting in their eldest brother's house; there came a great wind from the wilderness and smote the four corners of the house, and it fell. The young men and women are all dead. One only has escaped, he who tells the dreadful tale.

A certain idealism appears in the causes of the different calamities and their simultaneous, or almost simultaneous, occurrence. Nothing, indeed, is assumed which is not possible in the north of Arabia. A raid from the south, of Sabeans, the lawless part of a nation otherwise engaged in traffic; an organised attack by Chaldæans from the east, again the lawless fringe of the population of the Euphrates valley, those who, inhabiting the margin of the desert, had taken to desert ways; then, of natural causes, the lightning or the fearful hot wind which coming suddenly stifles and kills, and the whirlwind, possible enough after a thunderstorm or simoom,—all of these belong to the region in which Job lived. But the grouping of the disasters and the invariable escape of one only from each belong to the dramatic setting, and are intended to have a cumulative effect. A sense of the mysterious is produced, of supernatural power, discharging bolt after bolt in some inscrutable mood of antagonism. Job is a mark for the arrows of the Unseen. And when the last messenger has spoken, we turn in dismay and pity to look on the rich man made poor, the proud and happy father made childless, the fearer of God on whom the enemy seems to have wrought his will.

In the stately Oriental way, as a man who bows to fate or the irresistible will of the Most High, Job seeks to realise his sudden and awful deprivations. We watch him with silent awe as first he rends his mantle, the acknowledged sign of mourning and of the disorganisation of life, then shaves his head, renouncing in his grief even the natural ornament of the hair, that the sense of loss and resignation may be indicated. This done, in deep humiliation he bows and falls prone on the earth and worships, the fit words falling in a

kind of solemn chant from his lips: "Naked came I forth from my mother's womb, and naked I return thereto. Jehovah gave, and Jehovah hath taken away. Let Jehovah's name be blessed." The silence of grief and of death has fallen about him. No more shall be heard the bustle of the homestead to which, when the evening shadows were about to fall, a constant stream of servants and laden oxen used to come, where the noise of cattle and asses and the shouts of camel-drivers made the music of prosperity. His wife and the few who remain, with bowed heads, dumb and aimless, stand around. Swiftly the sun goes down, and darkness falls upon the desolate dwelling.

Losses like these are apt to leave men distracted. When everything is swept away, with the riches those who were to inherit them, when a man is left, as Job says, naked, bereft of all that labour had won and the bounty of God had given, expressions of despair do not surprise us, nor even wild accusations of the Most High. But the faith of this sufferer does not yield. He is resigned, submissive. The strong trust that has grown in the course of a religious life withstands the shock, and carries the soul through the crisis. Neither did Job accuse God nor did he sin, though his grief was great. So far he is master of his soul, unbroken though desolated. The first great round of trial has left the man a believer still.

V.

THE DILEMMA OF FAITH.

CHAP. ii.

AS the drama proceeds to unfold the conflict between Divine grace in the human soul and those chaotic influences which hold the mind in doubt or drag it back into denial, Job becomes a type of the righteous sufferer, the servant of God in the hot furnace of affliction. All true poetry runs thus into the typical. The interest of the movement depends on the representative character of the life, passionate in jealousy, indignation, grief, or ambition, pressing on exultantly to unheard-of success, borne down into the deepest circles of woe. Here it is not simply a man's constancy that has to be established, but God's truth against the Adversary's lie, the "everlasting yea" against the negations that make all life and virtue seem the mere blossoming of dust. Job has to pass through profoundest trouble, that the drama may exhaust the possibilities of doubt, and lead the faith of man towards liberty.

Yet the typical is based on the real; and the conflict here described has gone on first in the experience of the author. Not from the outside, but from his own life has he painted the sorrows and struggles of a soul urged to the brink of that precipice beyond which lies the blank darkness of the abyss. There are men in

whom the sorrows of a whole people and of a whole age seem to concentrate. They suffer with their fellow-men that all may find a way of hope. Not unconsciously, but with the most vivid sense of duty, a Divine necessity brought to their door, they must undergo all the anguish and hew a track through the dense forest to the light beyond. Such a man in his age was the writer of this book. And when he now proceeds to the second stage of Job's affliction every touch appears to show that, not merely in imagination, but substantially he endured the trials which he paints. It is his passion that strives and cries, his sorrowful soul that longs for death. Imaginary, is this work of his? Nothing so true, vehement, earnest, can be imaginary. "Sublime sorrow," says Carlyle, "sublime reconciliation; oldest choral melody as of the heart of mankind." But it shows more than "the seeing eye and the mildly understanding heart." It reveals the spirit battling with terrible enemies, doubts that spring out of the darkness of error, brood of the primæval chaos. The man was one who "in this wild element of a life had to struggle onwards; now fallen, deep abased; and ever with tears, repentance, with bleeding heart, rise again, struggle again, still onwards." Not to this writer, any more than to the author of "Sartor Resartus," did anything come in his dreams.

A second scene in heaven is presented to our view. The Satan appears as before with the "sons of the Elohim," is asked by the Most High whence he has come, and replies in the language previously used. Again he has been abroad amongst men in his restless search for evil. The challenge of God to the Adversary regarding Job is also repeated; but now it has an addition: "Still he holdeth fast his integrity, although

thou movedst me against him, to destroy him without cause." The expression "although thou movedst me against him" is startling. Is it an admission after all that the Almighty can be moved by any consideration less than pure right, or to act in any way to the disadvantage or hurt of His servant? Such an interpretation would exclude the idea of supreme power, wisdom, and righteousness which unquestionably governs the book from first to last. The words really imply a charge against the Adversary of malicious untruth. The saying of the Almighty is ironical, as Schultens points out: "Although thou, forsooth, didst incite Me against him." He who flings sharp javelins of detraction is pierced with a sharper javelin of judgment. Yet he goes on with his attempt to ruin Job, and prove his own penetration the keenest in the universe.

And now he pleads that it is the way of men to care more for themselves, their own health and comfort, than for anything else. Bereavement and poverty may be like arrows that glance off from polished armour. Let disease and bodily pain attack himself, and a man will show what is really in his heart. "Skin for skin, yea, all that a man hath will he give for himself. But put forth Thine hand now, and touch his bone and his flesh, and he will renounce Thee openly."

The proverb put into Satan's mouth carries a plain enough meaning, and yet is not literally easy to interpret. The sense will be clear if we translate it "Hide for skin, yea, all that a man hath will he give for himself." The hide of an animal, lion or sheep, which a man wears for clothing will be given up to save his own body. A valued article of property often, it will be promptly renounced when life is in danger

the man will flee away naked. In like manner all possessions will be abandoned to keep one's self unharmed. True enough in a sense, true enough to be used as a proverb, for proverbs often express a generalisation of the earthly prudence not of the higher ideal, the saying, nevertheless, is in Satan's use of it a lie—that is, if he includes the children when he says, "all that a man hath will he give for himself." Job would have died for his children. Many a father and mother, with far less pride in their children than Job had in his, would die for them. Possessions indeed, mere worldly gear, find their real value or worthlessness when weighed against life, and human love has Divine depths which a sneering devil cannot see. The portraiture of soulless human beings is one of the recent experiments in fictitious literature, and it may have some justification. When the design is to show the dreadful issue of unmitigated selfishness, a distinctly moral purpose. If, on the other hand, "art for art's sake" is the plea, and the writer's skill in painting the vacant ribs of death is used with a sinister reflection on human nature as a whole, the approach to Satan's temper marks the degradation of literature. Christian faith clings to the hope that Divine grace may create a soul in the ghastly skeleton. The Adversary gloats over the lifeless picture of his own imagining and affirms that man can never be animated by the love of God. The problem which the Satan of Job long ago presented haunts the mind of our age. It is one of those ominous symptoms that point to times of trial in which the experience of humanity may resemble the typical affliction and desperate struggle of the man of Uz.

A grim possibility of truth lies in the taunt of Satan

that, if Job's flesh and bone are touched, he will renounce God openly. The test of sore disease is more trying than loss of wealth at least. And, besides, bodily affliction, added to the rest, will carry Job into yet another region of vital experience. Therefore it is the will of God to send it. Again Satan is the instrument, and the permission is given, "Behold, he is in thine hand: only save his life—imperil not his life." Here, as before, when causes are to be brought into operation that are obscure and may appear to involve harshness, the Adversary is the intermediary agent. On the face of the drama a certain formal deference is paid to the opinion that God cannot inflict pain on those whom He loves. But for a short time only is the responsibility, so to speak, of afflicting Job partly removed from the Almighty to Satan. At this point the Adversary disappears; and henceforth God is acknowledged to have sent the disease as well as all the other afflictions to His servant. It is only in a poetic sense that Satan is represented as wielding natural forces and sowing the seeds of disease; the writer has no theory and needs no theory of malignant activity. He knows that "all is of God."

Time has passed sufficient for the realisation by Job of his poverty and bereavement. The sense of desolation has settled on his soul as morning after morning dawned, week after week went by, emptied of the loving voices he used to hear, and the delightful and honourable tasks that used to engage him. In sympathy with the exhausted mind, the body has become languid, and the change from sufficiency of the best food to something like starvation gives the germs of disease an easy hold. He is stricken with elephantiasis, one of the most terrible forms of leprosy,

a tedious malady attended with intolerable irritation and loathsome ulcers. The disfigured face, the blackened body, soon reveal the nature of the infection; and he is forthwith carried out according to the invariable custom and laid on the heap of refuse, chiefly burnt litter, which has accumulated near his dwelling. In Arab villages this *mezbele* is often a mound of considerable size, where, if any breath of wind is blowing, the full benefit of its coolness can be enjoyed. It is the common playground of the children, "and there the outcast, who has been stricken with some loathsome malady, and is not allowed to enter the dwellings of men, lays himself down, begging an alms of the passers-by, by day, and by night sheltering himself among the ashes which the heat of the sun has warmed." At the beginning Job was seen in the full stateliness of Oriental life; now the contrasting misery of it appears, the abjectness into which it may rapidly fall. Without proper medical skill or appliances, the houses no way adapted for a case of disease like Job's, the wealthiest pass like the poorest into what appears the nadir of existence. Now at length the trial of faithfulness is in the way of being perfected. If the helplessness, the torment of disease, the misery of this abject state do not move his mind from its trust in God, he will indeed be a bulwark of religion against the atheism of the world.

But in what form does the question of Job's continued fidelity present itself now to the mind of the writer? Singularly, as a question regarding his integrity. From the general wreck one life has been spared, that of Job's wife. To her it appears that the wrath of the Almighty has been launched against her husband, and all that prevents him from finding refuge

in death from the horrors of lingering disease is his integrity. If he maintains the pious resignation he showed under the first afflictions and during the early stages of his malady, he will have to suffer on. But it will be better to die at once. "Why," she asks, "dost thou still hold fast thine integrity? Renounce God, and die." It is a different note from that which runs through the controversy between Job and his friends. Always on his integrity he takes his stand; against his right to affirm it they direct their arguments. They do not insist on the duty of a man under all circumstances to believe in God and submit to His will. Their sole concern is to prove that Job has not been sincere and faithful and deserving of acceptance before God. But his wife knows him to have been righteous and pious; and that, she thinks, will serve him no longer. Let him abandon his integrity; renounce God. On two sides the sufferer is plied. But he does not waver. Between the two he stands, a man who has integrity and will keep it till he die.

The accusations of Satan, turning on the question whether Job was sincere in religion or one who served God for what he got, prepare us to understand why his integrity is made the hinge of the debate. To Job his upright obedience was the heart of his life, and it alone made his indefeasible claim on God. But faith, not obedience, is the only real claim a man can advance. And the connection is to be found in this way. As a man perfect and upright, who feared God and eschewed evil, Job enjoyed the approval of his conscience and the sense of Divine favour. His life had been rooted in the steady assurance that the Almighty was his friend. He had walked in freedom and joy

cared for by the providence of the Eternal, guarded by His love, his soul at peace with that Divine Lawgiver whose will he did. His faith rested like an arch on two piers—one, his own righteousness which God had inspired; the other, the righteousness of God which his own reflected. If it were proved that he had not been righteous, his belief that God had been guarding him, teaching him, filling his soul with light, would break under him like a withered branch. If he had not been righteous indeed, he could not know what righteousness is, he could not know whether God is righteous or not, he could not know God nor trust in Him. The experience of the past was, in this case, a delusion. He had nothing to rest upon, no faith. On the other hand, if those afflictions, coming why he could not tell, proved God to be capricious, unjust, all would equally be lost. The dilemma was that, holding to the belief in his own integrity, he seemed to be driven to doubt God; but if he believed God to be righteous he seemed to be driven to doubt his own integrity. Either was fatal. He was in a narrow strait between two rocks, on one or other of which faith was like to be shattered.

But his integrity was clear to him. That stood within the region of his own consciousness. He knew that God had made him of dutiful heart and given him a constant will to be obedient. Only while he believed this could he keep hold of his life. As the one treasure saved out of the wreck, when possessions, children, health were gone, to cherish his integrity was the last duty. Renounce his conscience of goodwill and faithfulness? It was the one fact bridging the gulf of disaster, the safeguard against despair. And is this not a true presentation of the ultimate inquiry regarding

faith? If the justice we know is not an adumbration of Divine justice, if the righteousness we do is not taught us by God, of the same kind as His, if loving justice and doing righteousness we are not showing faith in God, if renouncing all for the right, clinging to it though the heavens should fall, we are not in touch with the Highest, then there is no basis for faith, no link between our human life and the Eternal. All must go if these deep principles of morality and religion are not to be trusted. What a man knows of the just and good by clinging to it, suffering for it, rejoicing in it, is indeed the anchor that keeps him from being swept into the waste of waters.

The woman's part in the controversy is still to be considered; and it is but faintly indicated. Upon the Arab soul there lay no sense of woman's life. Her view of providence or of religion was never asked. The writer probably means here that Job's wife would naturally, as a woman, complicate the sum of his troubles. She expresses ill-considered resentment against his piety. To her he is "righteous over much," and her counsel is that of despair. Was this all that the Great God whom he trusted could do for him? Better bid farewell to such a God. She can do nothing to relieve the dreadful torment and can see but the one possible end. But it is God who is keeping her husband alive, and one word would be enough to set him free. Her language is strangely illogical, meant indeed to be so, —a woman's desperate talk. She does not see that, though Job renounced God, he might yet live on, in greater misery than ever, just because he would then have no spiritual stay

Well, some have spoken very strongly about Job's wife. She has been called a helper of the Devil, an

organ of Satan, an infernal fury. Chrysostom thinks that the Enemy left her alive because he deemed her a fit scourge to Job by which to plague him more acutely than by any other. Ewald, with more point, says: "Nothing can be more scornful than her words which mean, 'Thou, who under all the undeserved sufferings which have been inflicted on thee by thy God, hast been faithful to Him even in fatal sickness, as if He would help or desired to help thee who art beyond help, —to thee, fool, I say, Bid God farewell, and die!'" There can be no doubt that she appears as the temptress of her husband, putting into speech the atheistic doubt which the Adversary could not directly suggest. And the case is all the worse for Job that affection and sympathy are beneath her words. Brave and true life appears to her to profit nothing if it has to be spent in pain and desolation. She does not seem to speak so much in scorn as in the bitterness of her soul. She is no infernal fury, but one whose love, genuine enough, does not enter into the fellowship of his sufferings. It was necessary to Job's trial that the temptation should be presented, and the ignorant affection of the woman serves the needful purpose. She speaks not knowing what she says, not knowing that her words pierce like sharp arrows into his very soul. As a figure in the drama she has her place, helping to complete the round of trial.

The answer of Job is one of the fine touches of the book. He does not denounce her as an instrument of Satan nor dismiss her from his presence. In the midst of his pain he is the great chief of Uz and the generous husband. "Thou speakest," he mildly says, "as one of the foolish, that is, godless, women speaketh." It is not like thee to say such things as these. And then

he adds the question born of sublime faith, "Shall we receive gladness at the hand of God, and shall we not receive affliction?"

One might declare this affirmation of faith so clear and decisive that the trial of Job as a servant of God might well close with it. Earthly good, temporal joy, abundance of possessions, children, health,—these he had received. Now in poverty and desolation, his body wrecked by disease, he lies tormented and helpless. Suffering of mind and physical affliction are his in almost unexampled keenness, acute in themselves and by contrast with previous felicity. His wife, too, instead of helping him to endure, urges him to dishonour and death. Still he does not doubt that all is wisely ordered by God. He puts aside, if indeed with a strenuous effort of the soul, that cruel suggestion of despair, and affirms anew the faith which is supposed to bind him to a life of torment. Should not this repel the accusations brought against the religion of Job and of humanity? The author does not think so. He has only prepared the way for his great discussion. But the stages of trial already passed show how deep and vital is the problem that lies beyond. The faith which has emerged so triumphantly is to be shaken as by the ruin of the world.

Strangely and erroneously has a distinction been drawn between the previous afflictions and the disease which, it is said, "opens or reveals greater depths in Job's reverent piety." One says: "In his former trial he blessed God who took away the good He had added to naked man; this was strictly no evil: now Job bows beneath God's hand when He inflicts positive evil." Such literalism in reading the words "shall we not receive evil?" implies a gross slander on Job. If

he had meant that the loss of health was "evil" as contrasted with the loss of children, that from his point of view bereavement was no "evil," then indeed he would have sinned against love, and therefore against God. It is the whole course of his trial he is reviewing. Shall we receive "good"—joy, prosperity, the love of children, years of physical vigour, and shall we not receive pain—this burden of loss, desolation, bodily torment? Herein Job sinned not with his lips. Again, had he meant moral evil, something involving cruelty and unrighteousness, he would have sinned indeed, his faith would have been destroyed by his own false judgment of God. The words here must be interpreted in harmony with the distinction already drawn between physical and mental suffering, which, as God appoints them, have a good design, and moral evil, which can in no way have its source in Him.

And now the narrative passes into a new phase. As a chief of Uz, the greatest of the Bene-Kedem, Job was known beyond the desert. As a man of wisdom and generosity he had many friends. The tidings of his disasters and finally of his sore malady are carried abroad; and after months, perhaps (for a journey across the sandy waste needs preparation and time), three of those who know him best and admire him most, "Job's three friends," appear upon the scene. To sympathise with him, to cheer and comfort him, they come with one accord, each on his camel, not unattended, for the way is beset with dangers.

They are men of mark all of them. The emeer of Uz has chiefs, no doubt, as his peculiar friends, although the Septuagint colours too much in calling them kings. It is, however, their piety, their likeness to himself, as men who fear and serve the True God, that binds them

to Job's heart. They will contribute what they can of counsel and wise suggestion to throw light on his trials and lift him into hope. No arguments of unbelief or cowardice will be used by them, nor will they propose that a stricken man should renounce God and die. Eliphaz is from Teman, that centre of thought and culture where men worshipped the Most High and meditated upon His providence. Shuach, the city of Bildad, can scarcely be identified with the modern Shuwak, about two hundred and fifty miles south-west from the Jauf near the Red Sea, nor with the land of the Tsukhi of the Assyrian inscriptions, lying on the Chaldæan frontier. It was probably a city, now forgotten, in the Idumæan region. Maan, also near Petra, may be the Naamah of Zophar. It is at least tempting to regard all the three as neighbours who might without great difficulty communicate with each other and arrange a visit to their common friend. From their meeting-place at Teman or at Maan they would, in that case, have to make a journey of some two hundred miles across one of the most barren and dangerous deserts of Arabia,—clear enough proof of their esteem for Job and their deep sympathy.

The fine idealism of the poem is maintained in this new act. Men of knowledge and standing are these They may fail; they may take a false view of their friend and his state; but their sincerity must not be doubted nor their rank as thinkers. Whether the three represent ancient culture, or rather the conceptions of the writer's own time, is a question that may be variously answered. The book, however, is so full of life, the life of earnest thought and keen thirst for truth, that the type of religious belief found in all the three must have been familiar to the author. These men are not,

any more than Job himself, contemporaries of Ephron the Hittite or the Balaam of Numbers. They stand out as religious thinkers of a far later age, and represent the current Rabbinism of the post-Solomonic era. The characters are filled in from a profound knowledge of man and man's life. Yet each of them, Temanite, Shuchite, Naamathite, is at bottom a Hebrew believer striving to make his creed apply to a case not yet brought into his system, and finally, when every suggestion is repelled, taking refuge in that hardness of temper which is peculiarly Jewish. They are not men of straw, as some imagine, but types of the culture and thought which led to Pharisaism. The writer argues not so much with Edom as with his own people.

Approaching Job's dwelling the three friends look eagerly from their camels, and at length perceive one prostrate, disfigured, lying on the *mezbele*, a miserable wreck of manhood. "That is not our friend," they say to each other. Again and yet again, "This is not he; this surely cannot be he." Yet nowhere else than in the place of the forsaken do they find their noble friend. The brave, bright chief they knew, so stately in his bearing, so abundant and honourable, how has he fallen! They lift up their voices and weep; then, struck into amazed silence, each with torn mantle and dust-sprinkled head, for seven days and nights they sit beside him in grief unspeakable.

Real is their sympathy; deep too, as deep as their character and sentiments admit. As comforters they are proverbial in a bad sense. Yet one says truly, perhaps out of bitter experience, "Who that knows what most modern consolation is can prevent a prayer that Job's comforters may be his? They do not call upon him for an hour and invent excuses for the

departure which they so anxiously await; they do not write notes to him, and go about their business as if nothing had happened; they do not inflict upon him meaningless commonplaces."* It was their misfortune, not altogether their fault, that they had mistaken notions which they deemed it their duty to urge upon him. Job, disappointed by-and-by, did not spare them, and we feel so much for him that we are apt to deny them their due. Yet are we not bound to ask, What friend has had equal proof of our sympathy? Depth of nature; sincerity of friendship; the will to console: let those mock at Job's comforters as wanting here who have travelled two hundred miles over the burning sand to visit a man sunk in disaster, brought to poverty and the gate of death, and sat with him seven days and nights in generous silence.

* "Mark Rutherford."

THE FIRST COLLOQUY.

VI.

THE CRY FROM THE DEPTH.

JOB SPEAKS. CHAP. iii.

WHILE the friends of Job sat beside him that dreary week of silence, each of them was meditating in his own way the sudden calamities which had brought the prosperous emeer to poverty, the strong man to this extremity of miserable disease. Many thoughts came and were dismissed; but always the question returned, Why these disasters, this shadow of dreadful death? And for very compassion and sorrow each kept secret the answer that came and came again and would not be rejected. Meanwhile the silence has weighed upon the sufferer, and the burden of it becomes at length insupportable. He has tried to read their thoughts, to assure himself that grief alone kept them dumb, that when they spoke it would be to cheer him with kindly words, to praise and reinvigorate his faith, to tell him of Divine help that would not fail him in life or death. But as he sees their faces darken into inquiry first and then into suspicion, and reads at length in averted looks the thought they cannot conceal, when he comprehends that the men he loved and trusted hold him to be a transgressor and under the ban of God, this final

disaster of false judgment is overwhelming. The man whom all circumstances appear to condemn, who is bankrupt, solitary, outworn with anxiety and futile efforts to prove his honour, if he have but one to believe in him, is helped to endure and hope. But Job finds human friendship yield like a reed. All the past is swallowed up in one tragical thought that, be a man what he may, there is no refuge for him in the justice of man. Everything is gone that made human society and existence in the world worth caring for. His wife, indeed, believes in his integrity, but values it so little that she would have him cast it away with a taunt against God. His friends, it is plain to see, deny it. He is suffering at God's hand, and they are hardened against him. The iron enters into his soul.

True, it is the shame and torment of his disease that move him to utter his bitter lamentation. Yet the underlying cause of his loss of self-command and of patient confidence in God must not be missed. The disease has made life a physical agony; but he could bear that if still no cloud came between him and the face of God. Now these dark, suspicious looks which meet him every time he lifts his eyes, which he feels resting upon him even when he bows his head in the attempt to pray, make religion seem a mockery. And in pitiful anticipation of the doom to which they are silently driving him, he cries aloud against the life that remains. He has lived in vain. Would he had never been born!

In this first lyrical speech put into the mouth of Job there is an Oriental, hyperbolical strain, suited to the speaker and his circumstances. But we are also made to feel that calamity and dejection have gone near to

unhinging his mind. He is not mad, but his language is vehement, almost that of insanity. It would be wrong, therefore, to criticise the words in a matter-of-fact way, and against the spirit of the book to try by the rules of Christian resignation one so tossed and racked, in the very throat of the furnace. This is a pious man, a patient man, who lately said, "Shall we receive joy at the hand of God, and shall we not receive affliction?" He seems to have lost all control of himself and plunges into wild untamed speech filled with anathemas, as one who had never feared God. But he is driven from self-possession. Phantasmal now is all that brave life of his as prince and as father, as a man in honour beloved of the Highest. Did he ever enjoy it? If he did, was it not as in a dream? Was he not rather a deceiver, a vile transgressor? His state befits that. Light and love and life are turned into bitter gall. "I lived," says one distressed like Job, "in a continual, indefinite, pining fear; tremulous, pusillanimous, apprehensive of I knew not what; it seemed as if the heavens and the earth were but boundless jaws of a devouring monster wherein I, palpitating, waited to be devoured. . 'Man is, properly speaking, based upon hope, he has no other possession but hope; this world of his is emphatically the Place of Hope.'" We see Job, "for the present, quite shut out from hope; looking not into the golden orient, but vaguely all round into a dim firmament pregnant with earthquake and tornado."

The poem may be read calmly. Let us remember that it came not calmly from the pen of the writer, but as the outburst of volcanic feeling from the deep centres of life. It is Job we hear; the language befits his despondency, his position in the drama. But surely it presents to us a real experience of one who, in the

hour of Israel's defeat and captivity, had seen his home swept bare, wife and children seized and tortured or borne down in the rush of savage soldiery, while he himself lived on, reduced in one day to awful memories and doubts as the sole consciousness of life. Is not some crisis like this with its irretrievable woes translated for us here into the language of Job's bitter cry? Are we not made witnesses of a tragedy greater even than his?

"What is to become of us," asks Amiel, "when everything leaves us, health, joy, affections, when the sun seems to have lost its warmth, and life is stripped of all charm? Must we either harden or forget? There is but one answer, Keep close to duty, do what you ought, come what may." The mood of these words is not so devout as other passages of the same writer. The advice, however, is often tendered in the name of religion to the life-weary and desolate; and there are circumstances to which it well applies. But a distracting sense of impotence weighed down the life of Job. Duty? He could do nothing. It was impossible to find relief in work; hence the fierceness of his words. Nor can we fail to hear in them a strain of impatience almost of anger: "To the unregenerate Prometheus Vinctus of a man, it is ever the bitterest aggravation of his wretchedness that he is conscious of virtue, that he feels himself the victim not of suffering only, but of injustice. What then? Is the heroic inspiration we name Virtue but some passion, some bubble of the blood? . . Thus has the bewildered wanderer to stand, as so many have done, shouting question after question into the sibyl cave of Destiny, and receive no answer but an echo. It is all a grim desert, this once fair world of his."

Job is already asserting to himself the reality of his own virtue, for he resents the suspicion of it. Indeed, with all the mystery of his affliction yet to solve, he can but think that Providence is also casting doubt on him. A keen sense of the favour of God had been his. Now he becomes aware that while he is still the same man who moved about in gladness and power, his life has a different look to others; men and nature conspire against him. His once brave faith—the Lord gave, the Lord hath taken away—is almost overborne. He does not renounce, but he has a struggle to save it. The subtle Divine grace at his heart alone keeps him from bidding farewell to God.

The outburst of Job's speech falls into three lyrical strophes, the first ending at the tenth verse, the second at the nineteenth, the third closing with the chapter.

I. "Job opened his mouth and cursed his day." In a kind of wild impossible revision of providence and reopening of questions long settled, he assumes the right of heaping denunciations on the day of his birth. He is so fallen, so distraught, and the end of his existence appears to have come in such profound disaster, the face of God as well as of man frowning on him, that he turns savagely on the only fact left to strike at,—his birth into the world. But the whole strain is imaginative. His revolt is unreason, not impiety either against God or his parents. He does not lose the instinct of a good man, one who keeps in mind the love of father and mother and the intention of the Almighty whom he still reveres. Life is an act of God: he would not have it marred again by infelicity like his own. So the day as an ideal factor in history or cause of existence is given up to chaos.

"That day, there! Darkness be it.
Seek it not the High God from above;
And no light stream on it.
Darkness and the nether gloom reclaim it.
Encamp over it the clouds;
Scare it blacknesses of the day."

The idea is, Let the day of my birth be got rid of, so that no other come into being on such a day; let God pass from it—then He will not give life on that day. Mingled in this is the old world notion of days having meanings and powers of their own. This day had proved malign, terribly bad. It was already a chaotic day, not fit for a man's birth. Let every natural power of storm and eclipse draw it back to the void. The night too, as part of the day, comes under imprecation.

"That night, there! Darkness seize it,
Joy have it none among the days of the year,
Nor come into the numbering of months.
See! That night, be it barren;
No song-voice come to it:
Ban it, the cursers of day
Skilful to stir up leviathan.
Dark be the stars of its twilight,
May it long for the light—find none,
Nor see the eyelids of dawn."

The vividness here is from superstition, fancies of past generations, old dreams of a child race. Foreign they would be to the mind of Job in his strength; but in great disaster the thoughts are apt to fall back on these levels of ignorance and dim efforts to explain, omens and powers intangible. It is quite easy to follow Job in this relapse, half wilful, half for easing of his bosom. Throughout Arabia, Chaldæa, and India went a belief in evil powers that might be invoked to make a particular day one of misfortune. The leviathan

is the dragon which was thought to cause eclipses by twining its black coils about the sun and moon. These vague undertones of belief ran back probably to myths of the sky and the storm, and Job ordinarily must have scorned them. Now, for the time, he chooses to make them serve his need of stormy utterance. If any who hear him really believe in magicians and their spells, they are welcome to gather through that belief a sense of his condition; or if they choose to feel pious horror, they may be shocked. He flings out maledictions, knowing in his heart that they are vain words.

Is it not something strange that the happy past is here entirely forgotten? Why has Job nothing to say of the days that shone brightly upon him? Have they no weight in the balance against pain and grief?

> "The tempest in my mind
> Doth from my senses take all feeling else
> Save what beats there."

His mind is certainly clouded; for it is not vain to say that piety preserves the thought of what God once gave, and Job had himself spoken of it when his disease was young. At this point he is an example of what man is when he allows the water-floods to overflow him and the sad present to extinguish a brighter past. The sense of a wasted life is upon him, because he does not yet understand what the saving of life is. To be kind to others and to be happy in one's own kindness is not for man so great a benefit, so high a use of life, as to suffer with others and for them. What were the life of our Lord on earth and His death but a revelation to man of the secret he had never grasped and still but half approves? The Book of Job, a long,

yearning cry out of the night, shows how the world needed Christ to shed His Divine light upon all our experiences and unite them in a religion of sacrifice and triumph. The book moves toward that reconciliation which only the Christ can achieve. As yet, looking at the sufferer here, we see that the light of the future has not dawned upon him. Only when he is brought to bay by the falsehoods of man, in the absolute need of his soul, will he boldly anticipate the redemption and fling himself for refuge on a justifying God.

II. In the second strophe cursing is exchanged for wailing, fruitless reproach of a long past day for a touching chant in praise of the grave. If his birth had to be, why could he not have passed at once into the shades? The lament, though not so passionate, is full of tragic emotion. The phrases of it have been woven into a modern hymn and used to express what Christians may feel; but they are pagan in tone, and meant by the writer to embody the unhopeful thought of the race. Here is no outlook beyond the inanition of death, the oblivion and silence of the tomb. It is not the extreme of unfaith, but rather of weakness and misery.

> "*Wherefore hastened the knees to meet me,*
> *And why the breasts that I should suck?*
> *For then, having sunk down, would I repose,*
> *Fallen asleep there would be rest for me.*
> *With kings and councillors of the earth*
> *Who built them solitary piles;*
> *Or with princes who had gold,*
> *Who filled their houses with silver;*
> *Or as a hidden abortion I had not been,*
> *As infants who never saw light.*
> *There the wicked cease from raging,*
> *And there the outworn rest.*

Together the prisoners are at ease,
Not hearing the call of the task-master.
Small and great are there the same,
The slave set free from his lord."

It is beautiful poetry, and the images have a singular charm for the dejected mind. The chief point, however, for us to notice is the absence of any thought of judgment. In the dim under-world, hid as beneath heavy clouds, power and energy are not. Existence has fallen to so low an ebb that it scarcely matters whether men were good or bad in this life, nor is it needful to separate them. For the tyrant can do no more harm to the captive, nor the robber to his victim. The astute councillor is no better than the slave. It is a kind of existence below the level of moral judgment, below the level either of fear or joy. From the peacefulness of this region none are excluded; as there will be no strength to do good there will be none to do evil. "The small and great are there the same." The stillness and calm of the dead body deceive the mind, willing in its wretchedness to be deceived.

When the writer put this chant into the mouth of Job, he had in memory the pyramids of Egypt and tombs, like those of Petra, carved in the lonely hills. The contrast is thus made picturesque between the state of Job lying in loathsome disease and the lot of those who are gathered to the mighty dead. For whether the rich are buried in their stately sepulchres, or the body of a slave is hastily covered with desert sand, all enter into one painless repose. The whole purpose of the passage is to mark the extremity of hopelessness, the mind revelling in images of its own decay. We are not meant to rest in that love of death from which Job vainly seeks comfort. On the contrary,

we are to see him by-and-by roused to interest in life and its issues. This is no halting-place in the poem, as it often is in human thought. A great problem of Divine righteousness hangs unsolved. With the death of the prisoner and the down-trodden slave whose worn-out body is left a prey to the vulture—with the death of the tyrant whose evil pride has built a stately tomb for his remains—all is not ended. Peace has not come. Rather has the unravelling of the tangle to begin. The All-righteous has to make His inquisition and deal out the justice of eternity. Modern poetry, however, often repeats in its own way the old-world dream, mistaking the silence and composure of the dead face for a spiritual deliverance:—

> "The aching craze to live ends, and life glides
> Lifeless—to nameless quiet, nameless joy.
> Blessed Nirvana, sinless, stirless rest,
> That change which never changes."

To Christianity this idea is utterly foreign, yet it mingles with some religious teaching, and is often to be found in the weaker sorts of religious fiction and verse.

III. The last portion of Job's address begins with a note of inquiry. He strikes into eager questioning of heaven and earth regarding his state. What is he kept alive for? He pursues death with his longing as one goes into the mountains to seek treasure. And again, his way is hid; he has no future. God hath hedged him in on this side by losses, on that by grief; behind a past mocks him, before is a shape which he follows and yet dreads.

> *"Wherefore gives He light to wretched men*
> *Life to the bitter in soul?*
> *Who long for death but not it*
> *Search for it more than for treasures."*

It is indeed a horrible condition, this of the baffled mind to which nothing remains but its own gnawing thought that finds neither reason of being nor end of turmoil, that can neither cease to question nor find answer to inquiries that rack the spirit. There is energy enough, life enough to feel life a terror, and no more; not enough for any mastery even of stoical resolve. The power of self-consciousness seems to be the last injury, a Nessus-shirt, the gift of a strange hate. "The real agony is the silence, the ignorance of the why and the wherefore, the Sphinx-like imperturbability which meets his prayers." This struggle for a light that will not come has been expressed by Matthew Arnold in his "Empedocles on Etna," a poem which may in some respects be named a modern version of Job:—

"This heart will glow no more; thou art
A living man no more, Empedocles!
Nothing but a devouring flame of thought—
But a naked eternally restless mind. . . .
To the elements it came from
Everything will return—
Our bodies to earth,
Our blood to water,
Heat to fire,
Breath to air.
They were well born,
They will be well entombed—
But mind, but thought—
Where will they find their parent element?
What will receive them, who will call them home?
But we shall still be in them and they in us. . .
And we shall be unsatisfied as now;
And we shall feel the agony of thirst,
The ineffable longing for the life of life,
Baffled for ever."

Thought yields no result; the outer universe is

dumb and impenetrable. Still Job would revive if a battle for righteousness offered itself to him. He has never had to fight for God or for his own faith. When the trumpet call is heard he will respond; but he is not yet aware of hearing it.

The closing verses have presented considerable difficulty to interpreters, who on the one hand shrink from the supposition that Job is going back on his past life of prosperity and finding there the origin of his fear, and on the other hand see the danger of leaving so significant a passage without definite meaning. The Revised Version puts all the verbs of the twenty-fifth and twenty-sixth verses into the present tense, and Dr. A. B. Davidson thinks translation into the past tense would give a meaning "contrary to the idea of the poem." Now, a considerable interval had already elapsed from the time of Job's calamities, even from the beginning of his illness, quite long enough to allow the growth of anxiety and fear as to the judgment of the world. Job was not ignorant of the caprice and hardness of men. He knew how calamity was interpreted; he knew that many who once bowed to his greatness already heaped scorn upon his fall. May not his fear have been that his friends from beyond the desert would furnish the last and in some respects most cutting of his sorrows?

> *"I have feared a fear; it has come upon me,*
> *And that which I dread has come to me.*
> *I have not been at ease, nor quiet, nor have I had rest;*
> *Yet trouble has come."*

In his brooding soul, those seven days and nights, fear has deepened into certainty. He is a man despised. Even for those three his circumstances have proved too much. Did he imagine for a moment that their coming

might relieve the pressure of his lot and open a way to the recovery of his place among men? The trouble is deeper than ever; they have stirred a tempest in his breast.

Note that in his whole agony Job makes no motion towards suicide. Arnold's Empedocles cries against life, flings out his questions to a dumb universe, and then plunges into the crater of Etna. Here, as at other points, the inspiration of the author of our book strikes clear between stoicism and pessimism, defiance of the world to do its worst and confession that the struggle is too terrible. The deep sense of all that is tragic in life, and, with this, the firm persuasion that nothing is appointed to man but what he is able to bear, together make the clear Bible note. It may seem that Job's ejaculations differ little from the cry out of the "City of Dreadful Night,"

> "Weary of erring in this desert, Life,
> Weary of hoping hopes for ever vain,
> Weary of struggling in all sterile strife,
> Weary of thought which maketh nothing plain,
> I close my eyes and calm my panting breath
> And pray to thee, O ever quiet Death,
> To come and soothe away my bitter pain."

But the writer of the book knows what is in hand. He has to show how far faith may be pressed down and bent by the sore burdens of life without breaking. He has to give us the sense of a soul in the uttermost depth, that we may understand the sublime argument which follows, know its importance, and find our own tragedy exhibited, our own need met, the personal and the universal marching together to an issue. Suicide is no issue for a life, any more than universal cataclysm for the evolution of a world. Despair is no

refuge. The inspired writer here sees so far, so clearly, that to mention suicide would be absurd. The struggle of life cannot be renounced. So much he knows by a spiritual instinct which anticipates the wisdom of later times. Were this book a simple record of fact, we have Job in a position far more trying than that of Saul after his defeat on Gilboa; but it is an ideal prophetic writing, a Divine poem, and the faith it is designed to commend saves the man from interfering by any deed of his with the will of God.

We are prepared for the vehement controversy that follows and the sustained appeal of the sufferer to that Power which has laid upon him such a weight of agony. When he breaks into passionate cries and seems to be falling away from all trust, we do not despair of him nor of the cause he represents. The intensity with which he longs for death is actually a sign and measure of the strong life that throbs within him, which yet will be led out into light and freedom and come to peace as it were in the very clash of revolt.

VII.

THE THINGS ELIPHAZ HAD SEEN.

ELIPHAZ SPEAKS. CHAPS. iv., v.

THE ideas of sin and suffering against which the poem of Job was written come now dramatically into view. The belief of the three friends had always been that God, as righteous Governor of human life, gives felicity in proportion to obedience and appoints trouble in exact measure of disobedience. Job himself, indeed, must have held the same creed. We may imagine that while he was prosperous his friends had often spoken with him on this very point. They had congratulated him often on the wealth and happiness he enjoyed as an evidence of the great favour of the Almighty. In conversation they had remarked on case after case which seemed to prove, beyond the shadow of doubt, that if men reject God affliction and disaster invariably follow. Their idea of the scheme of things was very simple, and, on the whole, it had never come into serious questioning. Of course human justice, even when rudely administered, and the practice of private revenge helped to fulfil their theory of Divine government. If any serious crime was committed, those friendly to the injured person took up his cause and pursued the wrong-doer to inflict retribution upon him. His dwelling was perhaps burned and his flocks

dispersed, he himself driven into a kind of exile. The administration of law was rude, yet the unwritten code of the desert made the evil-doer suffer and allowed the man of good character to enjoy life if he could. These facts went to sustain the belief that God was always regulating a man's happiness by his deserts. And beyond this, apart altogether from what was done by men, not a few accidents and calamities appeared to show Divine judgment against wrong. Then, as now, it might be said that avenging forces lurk in the lightning, the storm, the pestilence, forces which are directed against transgressors and cannot be evaded. Men would say, Yes, though one hide his crimes, though he escape for long the condemnation and punishment of his fellows, yet the hand of God will find him: and the prediction seemed always to be verified. Perhaps the stroke did not fall at once. Months might pass; years might pass; but the time came when they could affirm, Now righteousness has overtaken the offender; his crime is rewarded; his pride is brought low. And if, as happened occasionally, the flocks of a man who was in good reputation died of murrain, and his crops were blighted by the terrible hot wind of the desert, they could always say, Ah! we did not know all about him. No doubt if we could look into his private life we should see why this has befallen. So the barbarians of the island of Melita, when Paul had been shipwrecked there, seeing a viper fasten on his hand, said, "No doubt this is a murderer whom, though he hath escaped from the sea, yet justice suffereth not to live."

Thoughts like these were in the minds of the three friends of Job, very confounding indeed, for they had never expected to shake their heads over him. They

accordingly deserve credit for true sympathy, inasmuch as they refrained from saying anything that might hurt him. His grief was great, and it might be due to remorse. His unparalleled afflictions put him, as it were, in sanctuary from taunts or even questionings. He has done wrong, he has not been what we thought him, they said to themselves, but he is drinking to the bitter dregs a cup of retribution.

But when Job opened his mouth and spoke, their sympathy was dashed with pious horror. They had never in all their lives heard such words. He seemed to prove himself far worse than they could have imagined. He ought to have been meek and submissive. Some flaw there must have been: what was it? He should have confessed his sin instead of cursing life and reflecting on God. Their own silent suspicion, indeed, is the chief cause of his despair; but this they do not understand. Amazed they hear him; outraged, they take up the challenge he offers. One after another the three men reason with Job, from almost the same point of view, suggesting first and then insisting that he should acknowledge fault and humble himself under the hand of a just and holy God.

Now, here is the motive of the long controversy which is the main subject of the poem. And, in tracing it, we are to see Job, although racked by pain and distraught by grief—sadly at disadvantage because he seems to be a living example of the truth of their ideas—rousing himself to the defence of his integrity and contending for that as the only grip he has of God. Advance after advance is made by the three, who gradually become more dogmatic as the controversy proceeds. Defence after defence is made by Job, who is driven to think himself challenged not only by his

friends, but sometimes also by God Himself through them.

Eliphaz, Bildad, and Zophar agree in the opinion that Job has done evil and is suffering for it. The language they use and the arguments they bring forward are much alike. Yet a difference will be found in their way of speaking, and a vaguely suggested difference of character. Eliphaz gives us an impression of age and authority. When Job has ended his complaint, Eliphaz regards him with a disturbed and offended look. "How pitiful!" he seems to say; but also, "How dreadful, how unaccountable!" He desires to win Job to a right view of things by kindly counsel; but he talks pompously, and preaches too much from the high moral bench. Bildad, again, is a dry and composed person. He is less the man of experience than of tradition. He does not speak of discoveries made in the course of his own observation; but he has stored the sayings of the wise and reflected upon them. When a thing is cleverly said he is satisfied, and he cannot understand why his impressive statements should fail to convince and convert. He is a gentleman, like Eliphaz, and uses courtesy. At first he refrains from wounding Job's feelings. Yet behind his politeness is the sense of superior wisdom—the wisdom of ages, and his own. He is certainly a harder man than Eliphaz. Lastly, Zophar is a blunt man with a decidedly rough, dictatorial style. He is impatient of the waste of words on a matter so plain, and prides himself on coming to the point. It is he who ventures to say definitely: "Know therefore that God exacteth of thee less than thine iniquity deserveth,"—a cruel speech from any point of view. He is not so eloquent as Eliphaz, he has no air of

a prophet. Compared with Bildad he is less argumentative. With all his sympathy—and he, too, is a friend—he shows an exasperation which he justifies by his zeal for the honour of God. The differences are delicate, but real, and evident even to our late criticism. In the author's day the characters would probably seem more distinctly contrasted than they appear to us. Still, it must be owned, each holds virtually the same position. One prevailing school of thought is represented and in each figure attacked.

It is not difficult to imagine three speakers differing far more from each other. For example, instead of Bildad we might have had a Persian full of the Zoroastrian ideas of two great powers, the Good Spirit, Ahura-mazda, and the Evil Spirit, Ahriman. Such a one might have maintained that Job had given himself to the Evil Spirit, or that his revolt against providence would bring him under that destructive power and work his ruin. And then, instead of Zophar, one might have been set forward who maintained that good and evil make no difference, that all things come alike to all, that there is no God who cares for righteousness among men; assailing Job's faith in a more dangerous way. But the writer has no such view of making a striking drama. His circle of vision is deliberately chosen. It is only what might appear to be true he allows his characters to advance. One hears the breathings of the same dogmatism in the three voices. All is said for the ordinary belief that can be said. And three different men reason with Job that it may be understood how popular, how deeply rooted is the notion which the whole book is meant to criticise and disprove. The dramatising is vague, not at all of our sharp, modern kind like that of Ibsen,

throwing each figure into vivid contrast with every other. All the author's concern is to give full play to the theory which holds the ground and to show its incompatibility with the facts of human life, so that it may perish of its own hollowness.

Nevertheless the first address to Job is eloquent and poetically beautiful. No rude arguer is Eliphaz but one of the golden-mouthed, mistaken in creed but not in heart, a man whom Job might well cherish as a friend.

I. The first part of his speech extends to the eleventh verse. With the respect due to sorrow, putting aside the dismay caused by Job's wild language, he asks, "If one essay to commune with thee, wilt thou be grieved?" It seems unpardonable to add to the sufferer's misery by saying what he has in his mind; and yet—he cannot refrain. "Who can withhold himself from speaking?" The state of Job is such that there must be thorough and very serious communication. Eliphaz reminds him of what he had been—an instructor of the ignorant, one who strengthened the weak, upheld the falling, confirmed the feeble. Was he not once so confident of himself, so resolute and helpful that fainting men found him a bulwark against despair? Should he have changed so completely? Should one like him take to fruitless wailings and complaints? "Now it cometh upon thee, and thou faintest; it toucheth thee, and thou art confounded." Eliphaz does not mean to taunt. It is in sorrow that he speaks, pointing out the contrast between what was and is. Where is the strong faith of former days? There is need for it, and Job ought to have it as his stay. "Is not thy piety thy confidence? Thy hope, is it not the integrity of thy ways?" Why does he

not look back and take courage? Pious fear of God, if he allows himself to be guided by it, will not fail to lead him again into the light.

It is a friendly and sincere effort to make the champion of God serve himself of his own faith. The undercurrent of doubt is not allowed to appear. Eliphaz makes it a wonder that Job had dropped his claim on the Most High; and he proceeds in a tone of expostulation, amazed that a man who knew the way of the Almighty should fall into the miserable weakness of the worst evil-doer. Poetically, yet firmly, the idea is introduced:—

> *"Bethink thee now, who ever, being innocent, perished,*
> *And where have the upright been destroyed?*
> *As I have seen, they who plough iniquity*
> *And sow disaster reap the same.*
> *By the wrath of God they perish,*
> *By the storm of His wrath they are undone.*
> *Roaring of the lion, voice of the growling lion,*
> *Teeth of the young lions are broken;*
> *The old lion perisheth for lack of prey,*
> *The whelps of the lioness are scattered."*

First among the things Eliphaz has seen is the fate of those violent evil-doers who plough iniquity and sow disaster. But Job has not been like them and therefore has no need to fear the harvest of perdition. He is among those who are not finally cut off. In the tenth and eleventh verses the dispersion of a den of lions is the symbol of the fate of those who are hot in wickedness. As in some cave of the mountains an old lion and lioness with their whelps dwell securely, issuing forth at their will to seize the prey and make night dreadful with their growling, so those evil-doers flourish for a time in hateful and malignant strength. But as on a sudden the hunters, finding the lions' retreat, kill and

scatter them, young and old, so the coalition of wicked men is broken up. The rapacity of wild desert tribes appears to be reflected in the figure here used. Eliphaz may be referring to some incident which had actually occurred.

II. In the second division of his address he endeavours to bring home to Job a needed moral lesson by detailing a vision he once had and the oracle which came with it. The account of the apparition is couched in stately and impressive language. That chilling sense of fear which sometimes mingles with our dreams in the dead of night, the sensation of a presence that cannot be realised, something awful breathing over the face and making the flesh creep, an imagined voice falling solemnly on the ear,—all are vividly described. In the recollection of Eliphaz the circumstances of the vision are very clear, and the finest poetic skill is used in giving the whole solemn dream full justice and effect.

"Now a word was secretly brought me,
Mine ear caught the whisper thereof;
In thoughts from visions of the night,
When deep sleep falls upon men,
A terror came on me, and trembling
Which thrilled my bones to the marrow.
Then a breath passed before my face,
The hairs of my body rose erect.
It stood still—its appearance I trace not.
An image is before mine eyes.
There was silence, and I heard a voice—
Shall man beside Eloah be righteous?
Or beside his Maker shall man be clean?"

We are made to feel here how extraordinary the vision appeared to Eliphaz, and, at the same time, how far short he comes of the seer's gift. For what is this apparition? Nothing but a vague creation of the

dreaming mind. And what is the message? No new revelation, no discovery of an inspired soul. After all, only a fact quite familiar to pious thought. The dream oracle has been generally supposed to continue to the end of the chapter. But the question as to the righteousness of man and his cleanness beside God seems to be the whole of it, and the rest is Eliphaz's comment or meditation upon it, his "thoughts from visions of the night."

As to the oracle itself: while the words may certainly bear translating so as to imply a direct comparison between the righteousness of man and the righteousness of God, this is not required by the purpose of the writer, as Dr. A. B. Davidson has shown. In the form of a question it is impressively announced that with or beside the High God no weak man is righteous, no strong man pure; and this is sufficient, for the aim of Eliphaz is to show that troubles may justly come on Job, as on others, because all are by nature imperfect. No doubt the oracle might transcend the scope of the argument. Still the question has not been raised by Job's criticism of providence, whether he reckons himself more just than God; and apart from that any comparison seems unnecessary, meeting no mood of human revolt of which Eliphaz has ever heard. The oracle, then, is practically of the nature of a truism, and, as such, agrees with the dream vision and the impalpable ghost, a dim presentation by the mind to itself of what a visitor from the higher world might be.

Shall any created being, inheritor of human defects, stand beside Eloah, clean in His sight? Impossible. For, however sincere and earnest any one may be toward God and in the service of men, he cannot pass

the fallibility and imperfection of the creature. The thought thus solemnly announced, Eliphaz proceeds to amplify in a prophetic strain, which, however, does not rise above the level of good poetry.

"Behold, He putteth no trust in His servants." Nothing that the best of them have to do is committed entirely to them; the supervision of Eloah is always maintained that their defects may not mar His purpose. "His angels He chargeth with error." Even the heavenly spirits, if we are to trust Eliphaz, go astray; they are under a law of discipline and holy correction. In the Supreme Light they are judged and often found wanting. To credit this to a Divine oracle would be somewhat disconcerting to ordinary theological ideas. But the argument is clear enough,—If even the angelic servants of God require the constant supervision of His wisdom and their faults need His correction, much more do men whose bodies are "houses of clay, whose foundation is in the dust, who are crushed before the moth"—that is, the moth which breeds corrupting worms. "From morning to evening they are destroyed"—in a single day their vigour and beauty pass into decay.

"Without observance they perish for ever," says Eliphaz. Clearly this is not a word of Divine prophecy. It would place man beneath the level of moral judgment, as a mere earth-creature whose life and death are of no account even to God. Men go their way when a comrade falls, and soon forget. True enough. But "One higher than the highest regardeth." The stupidity or insensibility of most men to spiritual things is in contrast to the attention and judgment of God.

The description of man's life on earth, its brevity and dissolution, on account of which he can never exalt

himself as just and clean beside God, ends with words that may be translated thus :—

"Is not their cord torn asunder in them?
They shall die, and not in wisdom."

Here the tearing up of the tent cord or the breaking of the bow-string is an image of the snapping of that chain of vital functions, the "silver cord," on which the bodily life depends.

The argument of Eliphaz, so far, has been, first, that Job, as a pious man, should have kept his confidence in God, because he was not like those who plough iniquity and sow disaster and have no hope in Divine mercy; next, that before the Most High all are more or less unrighteous and impure, so that if Job suffers for defect, he is no exception, his afflictions are not to be wondered at. And this carries the further thought that he ought to be conscious of fault and humble himself under the Divine hand. Just at this point Eliphaz comes at last within sight of the right way to find Job's heart and conscience. The corrective discipline which all need was safe ground to take with one who could not have denied in the last resort that he, too, had

"Sins of will,
Defects of doubt and taints of blood."

This strain of argument, however, closes, Eliphaz having much in his mind which has not found expression and is of serious import.

III. The speaker sees that Job is impatient of the sufferings which make life appear useless to him. But suppose he appealed to the saints—holy ones, or angels—to take his part, would that be of any use? In his cry from the depth he had shown resentment

and hasty passion. These do not insure, they do not deserve help. The "holy ones" would not respond to a man so unreasonable and indignant. On the contrary, "resentment slayeth the foolish man, passion killeth the silly." What Job had said in his outcry only tended to bring on him the fatal stroke of God. Having caught at this idea, Eliphaz proceeds in a manner rather surprising. He has been shocked by Job's bitter words. The horror he felt returns upon him, and he falls into a very singular and inconsiderate strain of remark. He does not, indeed, identify his old friend with the foolish man whose destruction he proceeds to paint. But an instance has occurred to him—a bit of his large experience—of one who behaved in a godless, irrational way and suffered for it; and for Job's warning, because he needs to take home the lesson of the catastrophe, Eliphaz details the story. Forgetting the circumstances of his friend, utterly forgetting that the man lying before him has lost all his children and that robbers have swallowed his substance, absorbed in his own reminiscence to the exclusion of every other thought, Eliphaz goes deliberately through a whole roll of disasters so like Job's that every word is a poisoned arrow :—

> *"Plead then : will any one answer thee;*
> *And to which of the holy ones wilt thou turn?*
> *Nay, resentment killeth the fool,*
> *And hasty indignation slayeth the silly.*
> *I myself have seen a godless fool take root;*
> *Yet straightway I cursed his habitation :—*
> *His children are far from succour,*
> *They are crushed in the gate without deliverer;*
> *While the hungry eats up his harvest*
> *And snatches it even out of the thorns,*
> *And the snare gapes for their substance."*

The desolation he saw come suddenly, even when the impious man had just taken root as founder of a family, Eliphaz declares to be a curse from the Most High; and he describes it with much force. Upon the children of the household disaster falls at the gate or place of judgment; there is no one to plead for them, because the father is marked for the vengeance of God. Predatory tribes from the desert devour first the crops in the remoter fields, and then those protected by the thorn hedge near the homestead. The man had been an oppressor; now those he had oppressed are under no restraint, and all he has is swallowed up without redress.

So much for the third attempt to convict Job and bring him to confession. It is a bolt shot apparently at a venture, yet it strikes where it must wound to the quick. Here, however, made aware, perhaps by a look of anguish or a sudden gesture, that he has gone too far, Eliphaz draws back. To the general dogma that affliction is the lot of every human being he returns, that the sting may be taken out of his words:—

> *"For disaster cometh not forth from the dust,*
> *And out of the ground trouble springeth not;*
> *But man is born unto trouble*
> *As the sparks fly upward."*

By this vague piece of moralising, which sheds no light on anything, Eliphaz betrays himself. He shows that he is not anxious to get at the root of the matter. The whole subject of pain and calamity is external to him, not a part of his own experience. He would speak very differently if he were himself deprived of all his possessions and laid low in trouble. As it is he can turn glibly from one thought to another, as if it

mattered not which fits the case. In fact, as he advances and retreats we discover that he is feeling his way, aiming first at one thing, then at another, in the hope that this or that random arrow may hit the mark. No man is just beside God. Job is like the rest, crushed before the moth. Job has spoken passionately, in wild resentment. Is he then among the foolish whose habitation is cursed? But again, lest that should not be true, the speaker falls back on the common lot of men, born to trouble—why, God alone can tell. Afterwards he makes another suggestion. Is not God He who frustrates the devices of the crafty and confounds the cunning, so that they grope in the blaze of noon as if it were night? If the other explanations did not apply to Job's condition, perhaps this would. At all events something might be said by way of answer that would give an inkling of the truth. At last the comparatively kind and vague explanation is offered, that Job suffers from the chastening of the Lord, who, though He afflicts, is also ready to heal. Glancing at all possibilities which occur to him, Eliphaz leaves the afflicted man to accept that which happens to come home.

IV. Eloquence, literary skill, sincerity, mark the close of this address. It is the argument of a man who is anxious to bring his friend to a right frame of mind so that his latter days may be peace. "As for me," he says, hinting what Job should do, "I would turn to God, and set my expectation upon the Highest." Then he proceeds to give his thoughts on Divine providence. Unsearchable, wonderful are the doings of God. He is the Rain-giver for the thirsty fields and desert pastures. Among men, too, He makes manifest His power, exalting those who are lowly, and restoring

the joy of the mourners. Crafty men, who plot to make their own way, oppose His sovereign power in vain. They are stricken as if with blindness. Out of their hand the helpless are delivered, and hope is restored to the feeble. Has Job been crafty? Has he been in secret a plotter against the peace of men? Is it for this reason God has cast him down? Let him repent, and he shall yet be saved. For

> *"Happy is the man whom Eloah correcteth,*
> *Therefore spurn not thou the chastening of Shaddai.*
> *For He maketh sore and bindeth up;*
> *He smiteth, but His hands make whole.*
> *In six straits He will deliver thee;*
> *In seven also shall not evil touch thee.*
> *In famine He will rescue thee from death,*
> *And in war from the power of the sword.*
> *When the tongue smiteth thou shalt be hid;*
> *Nor shalt thou fear when desolation cometh.*
> *At destruction and famine thou shalt laugh;*
> *And of the beasts of the earth shalt not be afraid.*
> *For with the stones of the field shall be thy covenant;*
> *With thee shall the beasts of the field be at peace.*
> *So shalt thou find that thy tent is secure,*
> *And surveying thy homestead thou shalt miss nothing.*
> *Thou shalt find that thy seed are many,*
> *And thy offspring like the grass of the earth;*
> *Thou shalt come to thy grave with white hair,*
> *As a ripe shock of corn is carried home in its season.*
> *Behold! This we have searched out: thus it is.*
> *Hear it, and, thou, consider it for thyself!"*

Fine, indeed, as dramatic poetry; but is it not, as reasoning, incoherent? The author does not mean it to be convincing. He who is chastened and receives the chastening may not be saved in those six troubles, yea seven. There is more of dream than fact. Eliphaz is apparently right in everything, as Dillmann says; but right only on the surface. *He has seen*—that they

who plough iniquity and sow disaster reap the same. *He has seen*—a vision of the night, and received a message; a sign of God's favour that almost made him a prophet. *He has seen*—a fool or impious man taking root, but was not deceived; he knew what would be the end, and took upon him to curse judicially the doomed homestead. *He has seen*—the crafty confounded. *He has seen*—the man whom God corrected, who received his chastisement with submission, rescued and restored to honour. "Lo, this we have searched out," he says; "it is even thus." But the piety and orthodoxy of the good Eliphaz do not save him from blunders at every turn. And to the clearing of Job's position he offers no suggestion of value. What does he say to throw light on the condition of a believing, earnest servant of the Almighty who is *always* poor, *always* afflicted, who meets disappointment after disappointment, and is pursued by sorrow and disaster even to the grave? The religion of Eliphaz is made for well-to-do people like himself, and such only. If it were true that, because all are sinful before God, affliction and pain are punishments of sin, and a man is happy in receiving this Divine correction, why is Eliphaz himself not lying like Job upon a heap of ashes, racked with the torment of disease? Good orthodox prosperous man, he thinks himself a prophet, but he is none. Were he tried like Job he would be as unreasonable and passionate, as wild in his declamation against life, as eager for death.

Useless in religion is all mere talk that only skims the surface, however often the terms of it may be repeated, however widely they find acceptance. The creed that breaks down at any point is no creed for a rational being. Infidelity in our day is very much

the consequence of crude notions about God that contradict each other, notions of the atonement, of the meaning of suffering, of the future life, that are incoherent, childish, of no practical weight. People think they have a firm grasp of the truth; but when circumstances occur which are at variance with their preconceived ideas, they turn away from religion, or their religion makes the facts of life appear worse for them. It is the result of insufficient thought. Research must go deeper, must return with new zeal to the study of Scripture and the life of Christ. God's revelation in providence and Christianity is one. It has a profound coherency, the stamp and evidence of its truth. The rigidity of natural law has its meaning for us in our study of the spiritual life.

VIII.

MEN FALSE: GOD OVERBEARING.

JOB SPEAKS. CHAPS. vi., vii.

WORST to endure of all things is the grief that preys on a man's own heart because no channel outside self is provided for the hot stream of thought. Now that Eliphaz has spoken, Job has something to arouse him, at least to resentment. The strength of his mind revives as he finds himself called to a battle of words. And how energetic he is! The long address of Eliphaz we saw to be incoherent, without the backbone of any clear conviction, turning hither and thither in the hope of making some way or other a happy hit. But as soon as Job begins to speak there is coherency, strong thought running through the variety of expression, the anxiety for instruction, the sense of bewilderment and trouble. We feel at once that we are in contact with a mind no half-truths can satisfy, that will go with whatever difficulty to the very bottom of the matter.

Supreme mark of a healthy nature, this. People are apt to praise a mind at peace, moving composedly from thought to thought, content "to enjoy the things which others understand," not distressed by moral questions. But minds enjoying such peace are only

to be praised if the philosophy of life has been searched out and tried, and the great trust in God which resolves all doubt has been found. While life and providence, one's own history and the history of the world present what appear to be contradictions, problems that baffle and disturb the soul, how can a healthy mind be at rest? Our intellectual powers are not given simply that we may enjoy; they are given that we may understand. A mind hungers for knowledge, as a body for food, and cannot be satisfied unless the reason and the truth of things are seen. You may object that some are not capable of understanding, that indeed Divine providence, the great purposes of God, lie so far and so high beyond the ordinary human range as to be incomprehensible to most of us. Of what use, then, is revelation? Is it given merely to bewilder us, to lead us on in a quest which at the last must leave many of the searchers unsatisfied, without light or hope? If so, the Bible mocks us, the prophets were deceivers, even Christ Himself is found no Light of the world, but a dreamer who spoke of that which can never be realised. Not thus do I begin in doubt, and end in doubt. There are things beyond me; but exact or final knowledge of these is not necessary. Within my range and reach through nature and religion, through the Bible and the Son of God, are the principles I need to satisfy my soul's hunger. And in every healthy mind there will be desire for truth which, often baffled, will continue till understanding comes.

And here we join issue with the agnostic, who denies this vital demand of the soul. Our thought dwelling on life and all its varied experience—sorrow

and fear, misery and hope, love threatened by death yet unquenchable, the exultation of duty, the baffling of ambition, unforeseen peril and unexpected deliverance—our thought, I say, dealing with these elements of life, will not rest in the notion that all is due to chance or to blind forces, that evolution can never be intelligently followed. The modern atheist or agnostic falls into the very error for which he used to reprove faith when he contemptuously bids us get rid of the hope of understanding the world and the Power directing it, when he invites us to remember our limitations and occupy ourselves with things within our range. Religion used to be taunted with crippling man's faculties and denying full play to his mental activity. Scientific unbelief does so now. It restricts us to the seen and temporal, and, if consistent, ought to refuse all ideals and all desires for a "perfect" state. The modern sage, intent on the study of material things and their changes, confining himself to what can be seen, heard, touched, or by instruments analysed, may have nothing but scorn or, say, pity for one who cries out of trouble—

> "Have I sinned? Yet, what have I done unto Thee,
> O Thou Watcher of men?
> Why hast Thou set me as Thy stumbling-block,
> So that I am a burden to myself?
> And why wilt Thou not pardon my transgression,
> And cause my sin to pass away?"

But the man whose soul is eager in the search for reality must endeavour to wrest from Heaven itself the secret of his dissatisfaction with the real, his conflict with the real, and why he must so often suffer from the very forces that sustain his life. Yes, the passion

of the soul continues. It protests against darkness, and therefore against materialism. Conscious mind presses toward an origin of thought. Soul must find a Divine Eternal Soul. Where nature opens ascending ways to the reason in its quest; where prophets and sages have cut paths here and there through the forest of mystery; where the brave and true testify of a light they have seen and invite us to follow; where One stands high and radiant above the cross on which He suffered and declares Himself the Resurrection and the Life,—there men will advance, feeling themselves inspired to maintain the search for that Eternal Truth without the hope of which all our life here is a wearisome pageant, a troubled dream, a bitter slavery.

In his reply to Eliphaz, Job first takes hold of the charge of impatience and hasty indignation made in the opening of the fifth chapter. He is quite aware that his words were rash when he cursed his day and cried impatiently for death. In accusing him of rebellious passion, Eliphaz had shot the only arrow that went home; and now Job, conscientious here, pulls out the arrow to show it and the wound. "Oh," he cries, "that my hasty passion were duly weighed, and my misery were laid in the balance against it! For then would it, my misery, be found heavier than the sand of the seas: therefore have my words been rash." He is almost deprecatory. Yes: he will admit the impatience and vehemence with which he spoke. But then, had Eliphaz duly considered his state, the weight of his trouble causing a physical sense of indescribable oppression? Let his friends look at him again, a man prostrated with sore disease and grief, dying slowly in the leper's exile.

The arrows of the Almighty are within me,
The poison whereof my spirit drinketh up.
The terrors of God beleaguer me."

We need not fall into the mistake of supposing that it is only the pain of his disease which makes Job's misery so heavy. Rather is it that his troubles have come from God; they are "the arrows of the Almighty." Mere suffering and loss, even to the extremity of death, he could have borne without a murmur. But he had thought God to be his friend. Why on a sudden have those darts been launched against him by the hand he trusted? What does the Almighty mean? The evil-doer who suffers knows why he is afflicted. The martyr enduring for conscience' sake has his support in the truth to which he bears witness, the holy cause for which he dies. Job has no explanation, no support. He cannot understand providence. The God with whom he supposed himself to be at peace suddenly becomes an angry incomprehensible Power, blighting and destroying His servant's life. Existence poisoned, the couch of ashes encompassed with terrors, is it any wonder that passionate words break from his lips? A cry is the last power left to him.

So it is with many. The seeming needlessness of their sufferings, the impossibility of tracing these to any cause in their past history, in a word, the mystery of the pain confounds the mind, and adds to anguish and desolation an unspeakable horror of darkness. Sometimes the very thing guarded against is that which happens; a man's best intelligence appears confuted by destiny or chance. Why has he amongst the many been chosen for this? Do all things come alike to all, righteous and wicked? The problem becomes terribly acute in the case of earnest God-fearing men and

women who have not yet found the real theory of suffering. Endurance for others does not always explain. All cannot be rested on that. Nor unless we speak falsely for God will it avail to say, These afflictions have fallen on us for our sins. For even if the conscience does not give the lie to that assertion, as Job's conscience did, the question demands a clear answer why the penitent should suffer, those who believe, to whom God imputes no iniquity. If it is for our transgressions we suffer, either our own faith and religion are vain, or God does not forgive excepting in form, and the law of punishment retains its force. We have here the serious difficulty that legal fictions seem to hold their ground even in the dealings of the Most High with those who trust Him. Many are in the direst trouble still for the same reason as Job, and might use his very words. Taught to believe that suffering is invariably connected with wrong-doing and is always in proportion to it, they cannot find in their past life any great transgressions for which they should be racked with constant pain or kept in grinding penury and disappointment. Moreover, they had imagined that through the mediation of Christ their sins were expiated and their guilt blotted out. What strange error is there in the creed or in the world? Have they never believed? Has God turned against them? So they inquire in the darkness.

The truth, however, as shown in a previous chapter, is that suffering has no proportion to the guilt of sin, but is related in the scheme of Divine providence to life in this world, its movement, discipline, and perfecting in the individual and the race. Afflictions, pains, and griefs are appointed to the best as well as the worst, because all need to be tried and urged on from

imperfect faith and spirituality to vigour, constancy, and courage of soul. The principle is not clearly stated in the Book of Job, but underlies it, as truth must underlie all genuine criticism and every faithful picture of human life. The inspiration of the poem is so to present the facts of human experience that the real answer alone can satisfy. And in the speech we are now considering some imperfect and mistaken views are swept so completely aside that their survival is almost unaccountable.

Beginning with the fifth verse we have a series of questions somewhat difficult to interpret:—

> *"Doth the wild ass bray when he hath grass?*
> *Or loweth the ox over his fodder?*
> *Can that be eaten which is unsavoury, without salt?*
> *Or is there any taste in the white of an egg?*
> *My soul refuseth to touch them;*
> *They are to me as mouldy bread."*

By some these questions are supposed to describe sarcastically the savourless words of Eliphaz, his "solemn and impertinent prosing." This, however, would break the continuity of the thought. Another view makes the reference to be to Job's afflictions, which he is supposed to compare to insipid and loathsome food. But it seems quite unnatural to take this as the meaning. Such pain and grief and loss as he had undergone were certainly not like the white of an egg. But he has already spoken wildly, unreasonably, and he now feels himself to be on the point of breaking out afresh in similar impatient language. Now, the wild ass does not complain when it has grass, nor the ox when it has fodder; so, if his mind were supplied with necessary explanations of the sore troubles he is enduring, he would not be impatient, he would not

complain. His soul hungers to know the reasons of the calamities that darken his life. Nothing that has been said helps him. Every suggestion presented to his mind is either trifling and vain, without the salt of wisdom, like the white of an egg, or offensive, disagreeable. Ruthlessly sincere, he will not pretend to be satisfied when he is not. His soul refuses to touch the offered explanations and reasons. Verily, they are like mouldy bread to him. It is his own impatience, his loud cries and inquiries, he desires to account for; he does not attack Eliphaz with sarcasm, but defends himself.

At this point there is a brief halt in the speech. As if after a pause, due to a sharp sting of pain, Job exclaims: "Oh that God would please to destroy me!" He had felt the paroxysm approaching; he had endeavoured to restrain himself, but the torture drives him, as before, to cry for death. Again and again in the course of his speeches sudden turns of this kind occur, points at which the dramatic feeling of the writer comes out. He will have us remember the terrible disease and keep continually in mind the setting of the thoughts. Job had roused himself in beginning his reply, and, for a little, eagerness had overcome pain. But now he falls back, mastered by cruel sickness which appears to be unto death. Then he speaks:—

> *"Oh that I might have my request,*
> *That God would give me the thing I long for,*
> *Even that God would be pleased to crush me,*
> *That He would loose His hand and tear me off;*
> *And I should yet have comfort,*
> *I should even exult amidst unsparing pain,*
> *For I have not denied the words of the Holy One."*

The longing for death which now returns on Job is

not so passionate as before; but his cry is quite as urgent and unqualified. As we have already seen, no motion towards suicide is at any point of the drama attributed to him. He does not, like Shakespeare's Hamlet, whose position is in some respects very similar, question with himself,

> "Whether 'tis nobler in the mind to suffer
> The slings and arrows of outrageous fortune,
> Or to take arms against a sea of troubles,
> And by opposing end them?"

Nor may we say that Job is deterred from the act of self-destruction by Hamlet's thought, "The dread of something after death" that

> "makes us rather bear those ills we have
> Than fly to others that we know not of."

Job has the fear and faith of God still, and not even the pressure of "unsparing pain" can move him to take into his own hands the ending of that torment God bids him bear. He is too pious even to dream of it. A true Oriental, with strong belief that the will of God must be done, he could die without a murmur, in more than stoical courage; but a suicide he cannot be. And indeed the Bible, telling us for the most part of men of healthy mind, has few suicides to record. Saul, Zimri, Ahithophel, Judas, break away thus from dishonour and doom; but these are all who, in impatience and cowardice, turn against God's decree of life.

Here, then, the strong religious feeling of the writer obliges him to reject that which the poets of the world have used to give the strongest effect to their work. From the Greek dramatists, through Shakespeare to Browning, the drama is full of that quarrel with life

which flies to suicide. In this great play, as we may well call it, of Semitic faith and genius, the ideas are masterly, the hold of universal truth is sublime. Perhaps the author was not fully aware of all he suggests, but he feels that suicide serves no end: it settles nothing; and his problem must be settled. Suicide is an attempt at evasion in a sphere where evasion is impossible. God and the soul have a controversy together, and the controversy must be worked out to an issue.

Job has not cursed God nor denied his words. With this clear conscience he is not afraid to die; yet, to keep it, he must wait on the decision of the Almighty —that it would please God to crush him, or tear him off like a branch from the tree of life. The prospect of death, if it were granted by God, would revive him for the last moment of endurance. He would leap up to meet the stroke, God's stroke, the pledge that God was kind to him after all.

> "Where he stands, the Arch Fear in a visible form,
> Yet the strong man must go:
> For the journey is done and the summit attained,
> And the barriers fall,
> Though a battle's to fight ere the guerdon be gained,
> The reward of it all.
> I would hate that death bandaged my eyes, and forbore,
> And bade me creep past."

According to Eliphaz there was but one way for a sufferer. If Job would bow humbly in acknowledgment of guilt, and seek God in penitence, then recovery would come; the hand that smote would heal and set him on high; all the joy and vigour of life would be renewed, and after another long course of prosperity, he should come to his grave at last as a shock of corn

is carried home in its season. Recalling this glib promise, Job puts it from him as altogether incongruous with his state. He is a leper; he is *dying*.

> *"What is my strength that I should wait,*
> *And what my term that I should be patient?*
> *Is my strength the strength of stones?*
> *Is my flesh brass?*
> *Is not my help within me gone,*
> *And energy quite driven from me?"*

Why, his condition is hopeless. What can he look for but death? Speak to him of a new term; it was adding mockery to despair. But he would die still true to God, and therefore he seeks the end of conflict. If he were to live on he could not be sure of himself, especially when, with failing strength, he had to endure the nausea and stings of disease. As yet he can face death as a chief should.

The second part of the address begins at the fourteenth verse of chap. vi. Here Job rouses himself anew, and this time to assail his friends. The language of their spokesman had been addressed to him from a height of assumed moral superiority, and this had stirred in Job a resentment quite natural. No doubt the three friends showed friendliness. He could not forget the long journey they had made to bring him comfort. But when he bethought him how in his prosperity he had often entertained these men, held high discourse with them on the ways of God, opened his heart and showed them all his life, he marvelled that now they could fail of the thing he most wanted —understanding. The knowledge they had of him should have made suspicion impossible, for they had the testimony of his whole life. The author is not

unfair to his champions of orthodoxy. They fail where all such have a way of failing. If their victim in the poem presses on to stinging sarcasm and at last oversteps the bounds of fair criticism, one need not wonder. He is not intended as a type of the meek, self-depreciating person who lets slander pass without a protest. If they have treated him badly, he will tell them to their faces what he thinks. Their want of justice might cause a weak man to slip and lose himself.

> *"Pity from his friend is due to the despairing,*
> *Lest he forsake the fear of the Almighty:*
> *But my brethren have deceived as a torrent,*
> *Like the streams of the ravine, that pass away,*
> *That become blackish with ice,*
> *In which the snow is dissolved.*
> *What time they wax warm they vanish,*
> *When it is hot they are dried up out of their place.*
> *The caravans turn aside,*
> *They go up into the desert and are perishing.*
> *The caravans of Tema look out,*
> *The merchants of Sheba hope for them.*
> *They were ashamed because they had trusted,*
> *They came up to them and blushed.*
> *Even so, now are ye nought."*

The poetical genius of the writer overflows here. The allegory is beautiful, the wit keen, the knowledge abundant; yet, in a sense, we have to pardon the interposition. Job is not quite in the mood to represent his disappointment by such an elaborate picture. He would naturally seek a sharper mode of expression. Still, the passage must not be judged by our modern dramatic rules. This is the earliest example of the philosophic story, and elaborate word-pictures are part of the literature of the piece. We accept the pleasure of following a description which Job must be supposed to have painted in melancholy humour.

The scene is in the desert, several days' journey from the Jauf, that valley already identified as the region in which Job lived. Beyond the Nefood to the west towers the Jebel Tobeyk, a high ridge covered in winter with deep snow, the melting of which fills the ravines with roaring streams. Caravans are coming across the desert from Tema, which lies seven days' journey to the south of the Jauf, and from Sheba still farther in the same direction. They are on the march in early summer and, falling short of water, turn aside westward to one of the ravines where a stream is expected to be still flowing. But, alas for the vain hope! In the wadi is nothing but stones and dry sand, mocking the thirst of man and beast. Even so, says Job to his friends, ye are treacherous; ye are nothing. I looked for the refreshing water of sympathy, but ye are empty ravines, dry sand. In my days of prosperity you gushed with friendliness. Now, when I thirst, ye have not even pity. "Ye see a terror, and are afraid." I am terribly stricken. You fear that if you sympathised with me, you might provoke the anger of God.

From this point he turns upon them with reproach. Had he asked them for anything, gifts out of their herds or treasure, aid in recovering his property? They knew he had requested no such service. But again and again Eliphaz had made the suggestion that he was suffering as a wrong-doer. Would they tell him then, straightforwardly, how and when he had transgressed? "How forcible are words of uprightness," words that go right to a point; but as for their reproving, what did it come to? They had caught at his complaint. Men of experience should know that the talk of a desperate man is for the wind, to be blown away and forgotten, not to be laid hold of captiously.

And here from sarcasm he passes to invective. Their temper, he tells them, is so hard and unfeeling that they are fit to cast lots over the orphan and bargain over a friend. They would be guilty even of selling for a slave a poor fatherless child cast on their charity. "Be pleased to look on me," he cries; "I surely will not lie to your face. Return, let not wrong be done. Go back over my life. Let there be no unfairness. Still is my cause just." They were bound to admit that he was as able to distinguish right from wrong as they were. If that were not granted, then his whole life went for nothing, and their friendship also.

In this vivid eager expostulation there is at least much of human nature. It abounds in natural touches common to all time and in shrewd ironic perception. The sarcasms of Job bear not only upon his friends, but also upon our lives. The words of men who are sorely tossed with trouble, aye even their deeds, are to be judged with full allowance for circumstances. A man driven back inch by inch in a fight with the world, irritated by defeat, thwarted in his plans, missing his calculations, how easy is it to criticise him from the standpoint of a successful career, high repute, a good balance at the banker's! The hasty words of one who is in sore distress, due possibly to his own ignorance and carelessness, how easy to reckon them against him, find in them abundant proof that he is an unbeliever and a knave, and so pass on to offer in the temple the Pharisee's prayer! But, easy and natural, it is base. The author of our poem does well to lay the lash of his inspired scorn upon such a temper. He who stores in memory the quick words of a sufferer and brings them up by and by to prove him deserving of all his troubles, such a man would cast lots over the orphan.

It is no unfair charge. Oh for humane feeling, gentle truth, self-searching fear of falsehood! It is so easy to be hard and pious.

Beginning another strophe Job turns from his friends, from would-be wise assertions and innuendoes, to find, if he can, a philosophy of human life, then to reflect once more in sorrow on his state, and finally to wrestle in urgent entreaty with the Most High. The seventh chapter, in which we trace this line of thought, increases in pathos as it proceeds and rises to the climax of a most daring demand which is not blasphemous because it is entirely frank, profoundly earnest.

The friends of Job have wondered at his sufferings. He himself has tried to find the reason of them. Now he seeks it again in a survey of man's life:—

> *"Hath not man war service on earth?*
> *And as the days of an hireling are not his?"*

The thought of necessity is coming over Job, that man is not his own master; that a Power he cannot resist appoints his task, whether of action or endurance, to fight in the hot battle or to suffer wearily. And there is truth in the conception; only it is a truth which is inspiring or depressing as the ultimate Power is found in noble character or mindless force. In the time of prosperity this thought of an inexorable decree would have caused no perplexity to Job, and his judgment would have been that the Irresistible is wise and kind. But now, because the shadow has fallen, all appears in gloomy colour, and man's life a bitter servitude. As a slave, panting for the shade, longing to have his work over, Job considers man. During months of vanity and nights of weariness he waits, long nights

made dreary with pain, through the slow hours of which he tosses to and fro in misery. His flesh is clothed with worms and an earthy crust, his skin hardens and breaks out. His days are flimsier than a web (ver. 6), and draw to a close without hope. The wretchedness masters him, and he cries to God.

> *"O remember, a breath is my life;*
> *Never again will mine eye see good."*

Does the Almighty consider how little time is left to him? Surely a gleam might break before all grows dark! Out of sight he will be soon, yea, out of the sight of God Himself, like a cloud that melts away. His place will be down in Sheol, the region of mere existence, not of life, where a man's being dissolves in shadows and dreams. God must know this is coming to Job. Yet in anguish, ere he die, he will remonstrate with his Maker: "I will not curb my mouth, I will make my complaint in the bitterness of my soul."

Striking indeed is the remonstrance that follows. A struggle against that belief in grim fate which has so injured Oriental character gives vehemence to his appeal; for God must not be lost. His mind is represented as going abroad to find in nature what is most ungovernable and may be supposed to require most surveillance and restraint. By change after change, stroke after stroke, his power has been curbed; till at last, in abject impotence, he lies, a wreck upon the wayside. Nor is he allowed the last solace of nature *in extremis*; he is not unconscious; he cannot sleep away his misery. By night tormenting dreams haunt him, and visions make as it were a terrible wall against him. He exists on sufferance, perpetually

chafed. With all this in his consciousness, he asks,—

"Am I a sea, or a sea-monster,
That thou keepest watch over me?"

In a daring figure he imagines the Most High who sets a bound to the sea exercising the same restraint over him, or barring his way as if he were some huge monster of the deep. A certain grim humour characterises the picture. His friends have denounced his impetuosity. Is it as fierce in God's sight? Can his rage be so wild? Strange indeed is the restraint put on one conscious of having sought to serve God and his age. In self-pity, with an inward sense of the absurdity of the notion, he fancies the Almighty fencing his squalid couch with the horrible dreams and spectres of delirium, barring his way as if he were a raging flood. "I loathe life," he cries; "I would not live always. Let me alone, for my days are a vapour." Do not pain me and hem me in with Thy terrors that allow no freedom, no hope, nothing but a weary sense of impotence. And then his expostulation becomes even bolder.

"What is man," asks a psalmist, "that Thou art mindful of him, and the son of man, that Thou visitest him?" With amazement God's thought of so puny and insignificant a being is observed. But Job, marking in like manner the littleness of man, turns the question in another way:—

"What is man that Thou magnifiest him,
And settest Thine heart upon him?
That Thou visitest him every morning,
And triest him every moment?"

Has the Almighty no greater thing to engage Him that He presses hard on the slight personality of man?

Might he not be let alone for a little? Might the watchful eye not be turned away from him even for a moment?

And finally, coming to the supposition that he may have transgressed and brought himself under the judgment of the Most High, he even dares to ask why that should be:—

> *"Have I sinned? Yet what have I done unto Thee,*
> *O Thou Watcher of men?*
> *Why hast Thou set me as Thy butt,*
> *So that I am a burden to myself?*
> *And why wilt Thou not pardon my transgression,*
> *And cause my sin to pass away?"*

How can his sin have injured God? Far above man the Almighty dwells and reigns. No shock of human revolt can affect His throne. Strange is it that a man, even if he has committed some fault or neglected some duty, should be like a block of wood or stone before the feet of the Most High, till bruised and broken he cares no more for existence. If iniquity has been done, cannot the Great God forgive it, pass it by? That would be more like the Great God. Yes; soon Job would be down in the dust of death. The Almighty would find then that he had gone too far. "Thou shalt seek me, but I shall not be."

More daring words were never put by a pious man into the mouth of one represented as pious; and the whole passage shows how daring piety may be. The inspired writer of this book knows God too well, honours Him too profoundly to be afraid. The Eternal Father does not watch keenly for the offences of the creatures He has made. May a man not be frank with God and say out what is in his heart? Surely he may. But he must be entirely earnest. No one playing with

life, with duty, with truth, or with doubt may expostulate thus with his Maker.

There is indeed an aspect of our little life in which sin may appear too pitiful, too impotent for God to search out. "As for man, his days are as grass; as a flower of the field, so he flourisheth." Only when we see that infinite Justice is involved in the minute infractions of justice, that it must redress the iniquity done by feeble hands and vindicate the ideal we crave for yet so often infringe; only when we see this and realise therewith the greatness of our being, made for justice and the ideal, for moral conflict and victory; only, in short, when we know responsibility, do we stand aghast at sin and comprehend the meaning of judgment. Job is learning here the wisdom and holiness of God which stand correlative to His grace and our responsibility. By way of trial and pain and these sore battles with doubt he is entering into the fulness of the heritage of spiritual knowledge and power.

IX.

VENTURESOME THEOLOGY.

BILDAD SPEAKS. CHAP. viii.

THE first attempt to meet Job has been made by one who relies on his own experience and takes pleasure in recounting the things which he has seen. Bildad of Shuach, on the other hand, is a man who holds to the wisdom of the fathers and supports himself at all times with their answers to the questions of life. Vain to him is the reasoning of one who sees all as through coloured glass, everything of this tint or that, according to his state or notions for the time being. The personal impression counts for nothing with Bildad. He finds no authority there. In him we have the catholic theologian opposing individualism. Unfortunately he fails in the power most needed, of distinguishing chaff from grain. Back to antiquity, back to the fathers, say some; but, although they profess the excellent temper of reverence, there is no guarantee that they will not select the follies of the past instead of its wisdom to admire. Everything depends upon the man, the individual, after all, whether he has an open mind, a preference if not a passion for great ideas. There are those who go back to the apostles and find only dogmatism, instead of the glorious breadth

of Divine poetry and hope. Yea, some go to the Light of the World, and report as their discovery some pragmatical scheme, some weak arrangement of details, a bondage or a futility. Bildad is not one of these. He is intelligent and well-informed, an able man, as we say; but he has no sympathy with new ideas that burst the old wine-skins of tradition, no sympathy with daring words that throw doubt on old orthodoxies. You can fancy his pious horror when the rude hand of Job seemed to rend the sacred garments of established truth. It would have been like him to turn away and leave to fate and judgment a man so venturesome.

With the instinct of the highest and noblest thought, utterly removed from all impiety, the writer has shown his inspiration in leading Job to a climax of impassioned inquiry as one who wrestles in the swellings of Jordan with the angel of Jehovah. Now he brings forward Bildad speaking cold words from a mind quite unable to understand the crisis. This is a man who firmly believed himself possessed of authority and insight. When Job added entreaty to entreaty, demand to demand, Bildad would feel as if his ears were deceiving him, for what he heard seemed to be an impious assault on the justice of the Most High, an attempt to convict the Infinitely Righteous of unrighteousness. He burns to speak; and Job has no sooner sunk down exhausted than he begins:—

> *"How long wilt thou speak these things?*
> *A mighty wind, forsooth, are the words of thy mouth.*
> *God:—will He pervert judgment?*
> *Almighty God:—will He pervert righteousness?*
> *If thy children sinned against Him,*
> *And He cast them away into the hand of their rebellion;*
> *If thou wilt seek unto God,*

And unto the Almighty wilt make entreaty;
If spotless and upright thou art,
Surely now He would awake for thee
And make prosperous thy righteous habitation.
So that thy beginning shall prove small
And thy latter end exceedingly great."

How far wrong Bildad is may be seen in this, that he dangles before Job the hope of greater worldly prosperity. The children must have sinned, for they have perished. Yet Job himself may possibly be innocent. If he is, then a simple entreaty to God will insure His renewed favour and help. Job is required to seek wealth and greatness again as a pledge of his own uprightness. But the whole difficulty lies in the fact that, being upright, he has been plunged into poverty, desolation, and a living death. He desires to know the reason of what has occurred. Apart altogether from the restoration of his prosperity and health, he would know what God means. Bildad does not see this in the least. Himself a prosperous man, devoted to the doctrine that opulence is the proof of religious acceptance and security, he has nothing for Job but the advice to get God to prove him righteous by giving him back his goods. There is a taunt in Bildad's speech. He privately believes that there has been sin, and that only by way of repentance good can come again. Since his friend is so obstinate let him try to regain his prosperity and fail. Bildad is lavish in promises, extravagant indeed. He can only be acquitted of a sinister meaning in his large prediction if we judge that he reckons God to be under a debt to a faithful servant whom He had unwittingly, while He was not observing, allowed to be overtaken by disaster.

Next the speaker parades his learning, the wisdom he had gathered from the past:—

> *"Inquire, I pray thee, of the bygone age,*
> *And attend to the research of their fathers.*
> *(For we are but of yesterday and know nothing;*
> *A shadow, indeed, are our days upon the earth)—*
> *Shall not they teach thee and tell thee,*
> *Bring forth words from their heart?"*

The man of to-day is nothing, a poor creature. Only by the proved wisdom of the long ages can end come to controversy. Let Job listen, then, and be convinced.

Now it must be owned there is not simply an air of truth but truth itself in what Bildad proceeds to say in the very picturesque passage that follows. Truths, however, may be taken hold of in a wrong way to establish false conclusions; and in this way Job's interlocutor errs with not a few of his painstaking successors. The rush or papyrus of the river-side cannot grow without mire; the reed-grass needs moisture. If the water fails they wither. So are the paths of all that forget God. Yes: if you take it aright, what can be more impressively certain? The hope of a godless man perishes. His confidence is cut off; it is as if he trusted in a spider's web. Even his house, however strongly built, shall not support him. The man who has abandoned God must come to this—that every earthly stay shall snap asunder, every expectation fade. There shall be nothing between him and despair. His strength, his wisdom, his inheritance, his possessions piled together in abundance, how can they avail when the demand is urged by Divine justice—What hast thou done with thy life? This, however, is not at all in Bildad's mind. He is not thinking of the prosperity of the soul and exultation in God, but of outward success,

that a man should spread his visible existence like a green bay tree. Beyond that visible existence he cannot stretch thought or reasoning. His school, generally, believed in God much after the manner of English eighteenth-century deists, standing on the earth, looking over the life of man here, and demanding in the present world the vindication of providence. The position is realistic, the good of life solely mundane. If one is brought low who flourished in luxuriance and sent forth his shoots over the garden and was rooted near the spring, his poverty is his destruction; he is destroyed because somehow the law of life, that is of prosperity, has been transgressed, and the God of success punishes the fault. We are made to feel that beneath the promise of returning honour and joy with which Bildad closes there is an *if*. "God will not cast away a perfect man." Is Job perfect? Then his mouth will be filled with laughter, and his haters shall be clothed with shame. That issue is problematical. And yet, on the whole, doubt is kept well in the background, and the final word of cheer is made as generous and hopeful as circumstances will allow. Bildad means to leave the impression on Job's mind that the wisdom of the ancients as applied to his case is reassuring.

But one sentence of his speech, that in which (ver. 4) he implies the belief that Job's children had sinned and been "cast away into the hand of their rebellion," shows the cold, relentless side of his orthodoxy, the logic, not unknown still, which presses to its point over the whole human race. Bildad meant, it appears, to shift from Job the burden of his children's fate. The catastrophe which overtook them might have seemed to be one of the arrows of judgment aimed at the father. Job himself may have had great perplexity as well as keen distress

whenever he thought of his sons and daughters. Now Bildad is throwing on them the guilt which he believes to have been so terribly punished, even to the extremity of irremediable death. But there is no enlightenment in the suggestion. Rather does it add to the difficulties of the case. The sons and daughters whom Job loved, over whom he watched with such religious care lest they should renounce God in their hearts—were they condemned by the Most High? A man of the old world, accustomed to think of himself as standing in God's stead to his household, Job cannot receive this. Thought having been once stirred to its depths, he is resentful now against a doctrine that may never before have been questioned. Is there, then, no fatherhood in the Almighty, no magnanimity such as Job himself would have shown? If so, then the spirit would fail before Him, and the souls which He has made (Isaiah lvii. 16). The dogmatist with his wisdom of the ages drops in the by-going one of his commonplaces of theological thought. It is a coal of fire in the heart of the sufferer.

Those who attempt to explain God's ways for edification and comfort need to be very simple and genuine in their feeling with men, their effort on behalf of God. Every one who believes and thinks has something in his spiritual experience worth recounting, and may help an afflicted brother by retracing his own history. But to make a creed learned by rote the basis of consolation is perilous. The aspect it takes to those under trial will often surprise the best-meaning consoler. A point is emphasised by the keen mind of sorrow, and, like Elijah's cloud, it soon sweeps over the whole sky, a storm of doubt and dismay.

X.

THE THOUGHT OF A DAYSMAN.

JOB SPEAKS. CHAPS. IX., X.

IT is with an infinitely sad restatement of what God has been made to appear to him by Bildad's speech that Job begins his reply. Yes, yes; it is so. How can man be just before such a God? You tell me my children are overwhelmed with destruction for their sins. You tell me that I, who am not quite dead as yet, may have new prosperity if I put myself into right relations with God. But how can that be? There is no uprightness, no dutifulness, no pious obedience, no sacrifice that will satisfy Him. I did my utmost; yet God has condemned me. And if He is what you say, His condemnation is unanswerable. He has such wisdom in devising accusations and in maintaining them against feeble man, that hope there can be none for any human being. To answer one of the thousand charges God can bring, if He will contend with man, is impossible. The earthquakes are signs of His indignation, removing mountains, shaking the earth out of her place. He is able to quench the light of the sun and moon, and to seal up the stars. What is man beside the omnipotence of Him who alone stretched out the heavens, whose march is on the huge waves

of the ocean, who is the Creator of the constellations' the Bear, the Giant, the Pleiades, and the chambers or spaces of the southern sky? It is the play of irresistible power Job traces around him, and the Divine mind or will is inscrutable.

> *"Lo, He goeth by me and I see Him not:*
> *He passeth on, and I perceive Him not.*
> *Behold, He seizeth. Who will stay Him?*
> *Who will say to Him, What doest Thou?"*

Step by step the thought here advances into that dreadful imagination of God's unrighteousness which must issue in revolt or in despair. Job, turning against the bitter logic of tradition, appears for the time to plunge into impiety. Sincere earnest thinker as he is, he falls into a strain we are almost compelled to call false and blasphemous. Bildad and Eliphaz seem to be saints, Job a rebel against God. The Almighty, he says, is like a lion that seizes the prey and cannot be hindered from devouring. He is a wrathful tyrant under whom the helpers of Rahab, those powers that according to some nature myth sustain the dragon of the sea in its conflict with heaven, stoop and give way. Shall Job essay to answer Him? It is vain. He cannot. To choose words in such a controversy would be of no avail. Even one right in his cause would be overborne by tyrannical omnipotence. He would have no resource but to supplicate for mercy like a detected malefactor. Once Job may have thought that an appeal to justice would be heard, that his trust in righteousness was well founded. He is falling away from that belief now. This Being whose despotic power has been set in his view has no sense of man's right He cares nothing for man.

What is God? How does He appear in the light of the sufferings of Job?

> *"He breaketh me with a tempest,*
> *Increaseth my wounds without cause.*
> *If you speak of the strength of the mighty,*
> *'Behold Me,' saith He;*
> *If of judgment—'Who will appoint Me a time?'"*

No one, that is, can call God to account. The temper of the Almighty appears to Job to be such that man must needs give up all controversy. In his heart Job is convinced still that he has wrought no evil. But he will not say so. He will anticipate the wilful condemnation of the Almighty. God would assail his life. Job replies in fierce revolt, "Assail it, take it away, I care not, for I despise it. Whether one is righteous or evil, it is all the same. God destroys the perfect and the wicked" (ver. 22).

Now, are we to explain away this language? If not, how shall we defend the writer who has put it into the mouth of one still the hero of the book, still appearing as a friend of God? To many in our day, as of old, religion is so dull and lifeless, their desire for the friendship of God so lukewarm, that the passion of the words of Job is incomprehensible to them. His courage of despair belongs to a range of feeling they never entered, never dreamt of entering. The calculating world is their home, and in its frigid atmosphere there is no possibility of that keen striving for spiritual life which fills the soul as with fire. To those who deny sin and pooh-pooh anxiety about the soul, the book may well appear an old-world dream, a Hebrew allegory rather than the history of a man. But the language of Job is no outburst of lawlessness; it springs out of deep and serious thought.

It is difficult to find an exact modern parallel here; but we have not to go far back for one who was driven like Job by false theology into bewilderment, something like unreason. In his "Grace Abounding," John Bunyan reveals the depths of fear into which hard arguments and misinterpretations of Scripture often plunged him, when he should have been rejoicing in the liberty of a child of God. The case of Bunyan is, in a sense, very different from that of Job. Yet both are urged almost to despair of God; and Bunyan, realising this point of likeness, again and again uses words put into Job's mouth. Doubts and suspicions are suggested by his reading, or by sermons which he hears, and he regards their occurrence to his mind as a proof of his wickedness. In one place he says: "Now I thought surely I am possessed of the devil: at other times again I thought I should be bereft of my wits; for, instead of lauding and magnifying God with others, if I have but heard Him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against Him, so that whether I did think that God was, or again did think there was no such thing, no love, nor peace, nor gracious disposition could I feel within me." Bunyan had a vivid imagination. He was haunted by strange cravings for the spiritually adventurous. What would it be to sin the sin that is unto death? "In so strong a measure," he says, "was this temptation upon me, that often I have been ready to clap my hands under my chin to keep my mouth from opening." The idea that he should "sell and part with Christ" was one that terribly afflicted him; and, "at last," he says, "after much striving, I felt this thought pass through my heart, Let Him go if He will. . . . After this, nothing

for two years together would abide with me but damnation and the expectation of damnation. This thought had passed my heart—God hath let me go, and I am fallen. Oh, thought I, that it was with me as in months past, as in the days when God preserved me.'

The Book of Job helps us to understand Bunyan and those terrors of his that amaze our composed generation. Given a man like Job or like Bunyan, to whom religion is everything, who must feel sure of Divine justice, truth, and mercy, he will pass far beyond the measured emotions and phrases of those who are more than half content with the world and themselves. The writer here, whose own stages of thought are recorded, and Bunyan, who with rare force and sincerity retraces the way of his life, are men of splendid character and virtue. Titans of the religious life, they are stricken with anguish and bound with iron fetters to the rock of pain for the sake of universal humanity. They are a wonder to the worldling, they speak in terms the smooth professor of religion shudders at. But their endurance, their vehement resolution, break the falsehoods of the time and enter into the redemption of the race.

The strain of Job's complaint increases in bitterness. He seems to see omnipotent injustice everywhere. If a scourge (ver. 23), such as lightning, accident or disease, slayeth suddenly, there seems to be nothing but mockery of the innocent. God looks down on the wreck of human hope from the calm sky after the thunderstorm, in the evening sunlight that gilds the desert grave. And in the world of men the wicked have their way. God veils the face of the judge so that he is blinded to the equity of the cause. Thus, after the arguments of his friends, Job is compelled to see wrong everywhere, and to say that it is the doing of God.

The strophe ends with the abrupt fierce demand,—If not, who then is it?

The short passage from the twenty-fifth verse to the end of chap. ix. returns sadly to the strain of personal weakness and entreaty. Swiftly Job's days go by, more swiftly than a runner, in so far as he sees no good. Or they are like the reed-skiffs on the river, or the darting eagle. To forget his pain is impossible. He cannot put on an appearance of serenity or hope. God is keeping him bound as a transgressor. "I shall be condemned whatever I do. Why then do I weary myself in vain?" Looking at his discoloured body, covered with the grime of disease, he finds it a sign of God's detestation. But if he could wash it with snow, that is, to snowy whiteness, if he could purify those blackened limbs with lye, the renewal would go no further. God would plunge him again into the mire; his own clothes would abhor him.

And now there is a change of tone. His mind, revolting from its own conclusion, turns toward the thought of reconciliation. While as yet he speaks of it as an impossibility there comes to him a sorrowful regret, a vague dream or reflection in place of that fierce rebellion which discoloured the whole world and made it appear an arena of injustice. With that he cannot pretend to satisfy himself. Again his humanity stirs in him:—

> *"For He is not a man, as I, that I should answer Him,*
> *That we should come together in judgment.*
> *There is no daysman between us*
> *That might lay his hand upon us both.*
> *Let Him take away His rod from me,*
> *And let not His terror overawe me;*
> *Then would I speak and not fear Him:*
> *For I am not in such case in myself."*

If he could only speak with God as a man speaks with his friend the shadows might be cleared away. The real God, not unreasonable, not unrighteous nor despotic, here begins to appear; and in default of personal converse, and of a daysman, or arbiter, who might lay reconciling hands upon both and bring them together, Job cries for an interval of strength and freedom, that without fear and anguish he may himself express the matter at stake. The idea of a daysman, although the possibility of such a friendly helper is denied, is a new mark of boldness in the thought of the drama. In that one word the inspired writer strikes the note of a Divine purpose which he does not yet foresee. We must not say that here we have the prediction of a Redeemer at once God and man. The author has no such affirmation to make. But very remarkably the desires of Job are led forth in that direction in which the advent and work of Christ have fulfilled the decree of grace. There can be no doubt of the inspiration of a writer who thus strikes into the current of the Divine will and revelation. Not obscurely is it implied in this Book of Job that, however earnest man may be in religion, however upright and faithful (for all this Job was), there are mysteries of fear and sorrow connected with his life in this world which can be solved only by One who brings the light of eternity into the range of time, who is at once "very God and very man," whose overcoming demands and encourages our faith.

Now, the wistful cry of Job—"There is no daysman between us"—breaking from the depths of an experience to which the best as well as the worst are exposed in this life, an experience which cannot in either case be justified or accounted for unless by the fact of immortality, is, let us say, as presented here, a purely

human cry. Man who "cannot be God's exile," bound always to seek understanding of the will and character of God, finds himself in the midst of sudden calamity and extreme pain, face to face with death. The darkness that shrouds his whole existence he longs to see dispelled or shot through with beams of clear revealing light. What shall we say of it? If such a desire, arising in the inmost mind, had no correspondence whatever to fact, there would be falsehood at the heart of things. The very shape the desire takes—for a Mediator who should be acquainted equally with God and man, sympathetic toward the creature, knowing the mind of the Creator—cannot be a chance thing. It is the fruit of a Divine necessity inwrought with the constitution and life of the human soul. We are pointed to an irrefragable argument; but the thought meanwhile does not follow it. Immortality waits for a revelation.

Job has prayed for rest. It does not come. Another attack of pain makes a pause in his speech, and with the tenth chapter begins a long address to the Most High, not fierce as before, but sorrowful, subdued.

> *"My soul is weary of my life.*
> *I will give free course to my complaint;*
> *I will speak in bitterness of my soul."*

It is scarcely possible to touch the threnody that follows without marring its pathetic and profound beauty. There is an exquisite dignity of restraint and frankness in this appeal to the Creator. He is an Artist whose fine work is in peril, and that from His own seeming carelessness of it, or more dreadful to conceive, His resolution to destroy it.

First the cry is, "Do not condemn me. Is it good unto Thee that Thou shouldest despise the work of Thine hands?" It is marvellous to Job that he should be scorned as worthless, while at the same time God seems to shine on the counsel of the wicked. How can that, O Thou Most High, be in harmony with Thy nature? He puts a supposition, which even in stating it he must refuse, "Hast Thou eyes of flesh? or seest Thou as man seeth?" A jealous man, clothed with a little brief authority, might probe into the misdeeds of a fellow-creature. But God cannot do so. His majesty forbids; and especially since He knows, for one thing, that Job is not guilty, and, for another thing, that no one can escape His hands. Men often lay hold of the innocent, and torture them to discover imputed crimes. The supposition that God acts like a despot or the servant of a despot is made only to be cast aside. But he goes back on his appeal to God as Creator, and bethinks him of that tender fashioning of the body which seems an argument for as tender a care of the soul and the spirit-life. Much of power and loving-kindness goes to the perfecting of the body and the development of the physical life out of weakness and embryonic form. Can He who has so wrought, who has added favour and apparent love, have been concealing all the time a design of mockery? Even in creating, had God the purpose of making His creature a mere plaything for the self-will of Omnipotence?

"Yet these things Thou didst hide in Thine heart."

These things—the desolate home, the outcast life, the leprosy. Job uses a strange word: "I *know* that this was with Thee." His conclusion is stated roughly, that nothing can matter in dealing with such a Creator.

The insistence of the friends on the hope of forgiveness, Job's own consciousness of integrity go for nothing.

> *"Were I to sin Thou wouldst mark me,*
> *And Thou wouldst not acquit me of iniquity.*
> *Were I wicked, woe unto me;*
> *Were I righteous, yet should I not lift up my head."*

The supreme Power of the world has taken an aspect not of unreasoning force, but of determined ill-will to man. The only safety seems to be in lying quiet so as not to excite against him the activity of this awful God who hunts like a lion and delights in marvels of wasteful strength. It appears that, having been once roused, the Divine Enemy will not cease to persecute. New witnesses, new causes of indignation would be found; a changing host of troubles would follow up the attack.

I have ventured to interpret the whole address in terms of supposition, as a theory Job flings out in the utter darkness that surrounds him. He does not adopt it. To imagine that he really believes this, or that the writer of the book intended to put forward such a theory as even approximately true, is quite impossible. And yet, when one thinks of it, perhaps impossible is too strong a word. The doctrine of the sovereignty of God is a fundamental truth; but it has been so conceived and wrought with as to lead many reasoners into a dream of cruelty and irresponsible force not unlike that which haunts the mind of Job. Something of the kind has been argued for with no little earnestness by men who were religiously endeavouring to explain the Bible and professed to believe in the love of God to the world. For example: the annihilation of the wicked is denied by one for the good reason that God has a profound reverence for being or existence, so that he who is once possessed of will must exist for ever; but

from this the writer goes on to maintain that the wicked are useful to God as the material on which His justice operates, that indeed they have been created solely for everlasting punishment in order that through them the justice of the Almighty may be clearly seen. Against this very kind of theology Job is in revolt. In the light even of his world it was a creed of darkness. That God hates wrong-doing, that everything selfish, vindictive, cruel, unclean, false, shall be driven before Him—who can doubt? That according to His decree sin brings its punishment yielding the wages of death—who can doubt? But to represent Him who has made us all, and must have foreseen our sin, as without any kind of responsibility for us, dashing in pieces the machines He has made because they do not serve His purpose, though He knew even in making them that they would not—what a hideous falsehood is this; it can justify God only at the expense of undeifying Him.

One thing this Book of Job teaches, that we are not to go against our own sincere reason nor our sense of justice and truth in order to square facts with any scheme or any theory. Religious teaching and thought must affirm nothing that is not entirely frank, purely just, and such as we could, in the last resort, apply out and out to ourselves. Shall man be more just than God, more generous than God, more faithful than God? Perish the thought, and every system that maintains so false a theory and tries to force it on the human mind! Nevertheless, let there be no falling into the opposite error; from that, too, frankness will preserve us. No sincere man, attentive to the realities of the world and the awful ordinances of nature, can suspect the Universal Power of indifference to evil, of any design to leave law without sanction. We do not escape at one point;

God is our Father; righteousness is vindicated, and so is faith.

As the colloquies proceed, the impression is gradually made that the writer of this book is wrestling with that study which more and more engages the intellect of man—What is the real? How does it stand related to the ideal, thought of as righteousness, as beauty, as truth? How does it stand related to God, sovereign and holy? The opening of the book might have led straight to the theory that the real, the present world charged with sin, disaster, and death, is not of the Divine order, therefore is of a Devil. But the disappearance of Satan throws aside any such idea of dualism, and pledges the writer to find solution, if he find it at all, in one will, one purpose, one Divine event. On Job himself the burden and the effort descend in his conflict with the real as disaster, enigma, impending death, false judgment, established theology and schemes of explanation. The ideal evades him, is lost between the rising wave and the lowering sky. In the whole horizon he sees no clear open space where it can unfold the day. But it remains in his heart; and in the night-sky it waits where the great constellations shine in their dazzling purity and eternal calm, brooding silent over the world as from immeasurable distance far withdrawn. Even from that distance God sends forth and will accomplish a design. Meanwhile the man stretches his hands in vain from the shadowed earth to those keen lights, ever so remote and cold.

> *"Show me wherefore Thou strivest with me.*
> *Is it pleasant to Thee that Thou should'st oppress,*
> *That Thou should'st despise the work of Thy hands*
> *And shine upon the counsel of the wicked?*
> *Hast Thou eyes of flesh?*
> *Or seest Thou as man seeth?*

Thy days—are they as the days of man?
Thy years—are they as man's days,
That Thou inquirest after fault of mine,
And searchest after my sin,
Though Thou knowest that I am not wicked,
And none can deliver from Thy hand?
Thine hands have made and fashioned me
Together round about; and Thou dost destroy me."

(*Chap. x.* 2-8.)

XI.

A FRESH ATTEMPT TO CONVICT.

ZOPHAR SPEAKS. CHAP. xi.

THE third and presumably youngest of the three friends of Job now takes up the argument somewhat in the same strain as the others. With no wish to be unfair to Zophar we are somewhat prepossessed against him from the outset; and the writer must mean us to be so, since he makes him attack Job as an empty babbler:—

> *"Shall not the multitude of words be answered?*
> *And shall a man of lips be justified?*
> *Shall thy boastings make people silent,*
> *So that thou mayest mock on, none putting thee to shame?"*

True it was, Job had used vehement speech. Yet it is a most insulting suggestion that he meant little but irreligious bluster. The special note of Zophar comes out in his rebuke of Job for the mockery, that is, sceptical talk, in which he had indulged. Persons who merely rehearse opinions are usually the most dogmatic and take most upon them. Nobody reckons himself more able to detect error in doctrine, nobody denounces rationalism and infidelity with greater confidence, than the man whose creed is formal, who never applied his mind directly to the problems of faith, and has but a moderate amount of mind to apply. Zophar, indeed,

is a man of considerable intelligence; but he betrays himself. To him Job's words have been wearisome. He may have tried to understand the matter, but he has caught only a general impression that, in the face of what appears to him clearest evidence, Job denies being any way amenable to justice. He had dared to say to God, "Thou knowest that I am not wicked." What? God can afflict a man whom He knows to be righteous! It is a doctrine as profane as it is novel. Eliphaz and Bildad supposed that they had to deal with a man unwilling to humble himself in the way of acknowledging sins hitherto concealed. By pressure of one kind or another they hoped to get Job to realise his secret transgression. But Zophar has noted the whole tendency of his argument to be heretical. "Thou sayest, My doctrine is pure." And what is that doctrine? Why, that thou wast clean in the eyes of God, that God has smitten thee without cause. Dost thou mean, O Job! to accuse the Most High of acting in that manner? Oh that God would speak and open His lips against thee! Thou hast expressed a desire to state thy case to Him. The result would be very different from thy expectation.

Now, beneath any mistaken view held by sincere persons there is almost always a sort of foundation of truth; and they have at least as much logic as satisfies themselves. Job's friends are religious men; they do not consciously build on lies. One and all they are convinced that God is invariable in His treatment of men, never afflicting the innocent, always dealing out judgment in the precise measure of a man's sin. That belief is the basis of their creed. They could not worship a God less than absolutely just. Beginning the religious life with this faith they have clung to it

all along. After thirty or forty years' experience they are still confident that their principle explains the prosperity and affliction, the circumstances of all human beings. But have they never seen anything that did not harmonise with this view of providence? Have they not seen the good die in youth, and those whose hearts are dry as summer dust burn to their sockets? Have they not seen vile schemes prosper, and the schemers enjoy their ill-gotten power for years? It is strange the old faith has not been shaken at least. But no! They come to the case of Job as firmly convinced as ever that the Ruler of the world shows His justice by dispensing joy and suffering in proportion to men's good and evil deeds, that whenever trouble falls on any one some sin must have been committed which deserved precisely this kind and quantity of suffering.

Trying to get at the source of the belief we must confess ourselves partly at a loss. One writer suggests that there may have been in the earlier and simpler conditions of society a closer correspondence between wrong-doing and suffering than is to be seen nowadays. There may be something in this. But life is not governed differently at different epochs, and the theory is hardly proved by what we know of the ancient world. No doubt in the history of the Hebrews, which lies behind the faith attributed to the friends of Job, a connection may be traced between their wrong-doing *as a nation* and their suffering *as a nation*. When they fell away from faith in God their obedience languished, their vigour failed, the end of their existence being lost sight of, and so they became the prey of enemies. But this did not apply to individuals. The good suffered along with the careless and wicked in seasons of

national calamity. And the history of the people of Israel would support such a view of the Divine government so long only as national transgression and its punishment were alone taken into account. Now, however, the distinction between the nation and the individual has clearly emerged. The sin of a community can no longer explain satisfactorily the sufferings of a member of the community, faithful among the unbelieving.

But the theory seems to have been made out rather by the following course of argument. Always in the administration of law and the exercise of paternal authority, transgression has been visited with pain and deprivation of privilege. The father whose son has disobeyed him inflicts pain, and, if he is a judicious father, makes the pain proportionate to the offence. The ruler, through his judges and officers, punishes transgression according to some orderly code. Malefactors are deprived of liberty; they are fined or scourged, or, in the last resort, executed. Now, having in this way built up a system of law which inflicts punishment with more or less justice in proportion to the offence imputed, men take for granted that what they do imperfectly is done perfectly by God. They take for granted that the calamities and troubles He appoints are ordained according to the same principle, with precisely the same design, as penalty is inflicted by a father, a chief, or a king. The reasoning is contradicted in many ways, but they disregard the difficulties. If this is not the truth, what other explanation is to be found? The desire for happiness is keen; pain seems the worst of evils: and they fail to see that endurance can be the means of good. Feeling themselves bound to maintain the perfect righteousness of God they

affirm the only theory of suffering that seems to agree with it.

Now, Zophar, like the others full of this theory, admits that Job may have failed to see his transgression. But in that case the sufferer is unable to distinguish right from wrong. Indeed, his whole contention seems to Zophar to show ignorance. If God were to speak and reveal the secrets of His holy wisdom, twice as deep, twice as penetrating as Job supposes, the sins he has denied would be brought home to him. He would know that God requires less of him than his iniquity deserves. Zophar hints, what is very true, that our judgment of our own conduct is imperfect. How can we trace the real nature of our actions, or know how they look to the sublime wisdom of the Most High? Job appears to have forgotten all this. He refuses to allow fault in himself. But God knows better.

Here is a cunning argument to fortify the general position. It could always be said of a case which presented difficulties that, while the sufferer seemed innocent, yet the wisdom of God, "twofold in understanding" (ver. 6) as compared with that of man, perceived guilt and ordained the punishment. But the argument proved too much, for Zophar's own health and comfort contradicted his dogma. He took for granted that the twofold wisdom of the Almighty found nothing wrong in him. It was a naïve piece of forgetfulness. Could he assert that his life had no flaw? Hardly. But then, why is he in honour? How had he been able to come riding on his camel, attended by his servants, to sit in judgment on Job? Plainly, on an argument like his, no man could ever be in comfort or pleasure, for human nature is always

defective, always in more or less of sin. Repentance never overtakes the future. Therefore God who deals with man on a broad basis could never treat him save as a sinner, to be kept in pain and deprivation. If suffering is the penalty of sin we ought all, notwithstanding the atonement of Christ, to be suffering the pain of the hour for the defect of the hour, since "all have sinned, and fall short of the glory of God." At this rate man's life—again despite the atonement—would be continued trial and sentence. From all which it is evident that the world is governed on another plan than that which satisfied Job's friends.

Zophar rises to eloquence in declaring the unsearchableness of Divine wisdom.

> *"Canst thou find the depths of Eloah?*
> *Canst thou reach to the end of Shaddai?*
> *Heights of heaven! What canst thou do?*
> *Deeper than Sheol! What canst thou know?*
> *The measure thereof is longer than the earth,*
> *Broader is it than the sea."*

Here is fine poetry; but with an attempt at theology the speaker goes astray, for he conceives God as doing what he himself wishes to do, namely, prove Job a sinner. The Divine greatness is invoked that a narrow scheme of thought may be justified. If God pass by, if He arrest, if He hold assize, who can hinder Him? Supreme wisdom and infinite power admit no questioning, no resistance. God knoweth vain or wicked men at a glance. One look and all is plain to Him. Empty man will be wise in these matters "when a wild ass's colt is born a man."

Turning from this, as if in recollection that he has to treat Job with friendliness, Zophar closes like the other two with a promise. If Job will put away sin,

his life shall be established again, his misery forgotten or remembered as a torrent of spring when the heat of summer comes.

> *"Thou shalt forget thy misery;*
> *Remember it as waters that have passed by;*
> *And thy life shall rise brighter than noonday;*
> *And if darkness fall, it shall be as the morning.*
> *Thou shalt then have confidence because there is hope;*
> *Yea, look around and take rest in safety,*
> *Also lie down and none shall affray thee,*
> *And many shall make suit unto thee.*
> *But the eyes of the wicked fail;*
> *For them no way of escape.*
> *And their hope is to breathe out the spirit."*

Rhetoric and logic are used in promises given freely by all the speakers. But not one of them has any comfort for his friend while the affliction lasts. The author does not allow one of them to say, God is thy friend, God is thy portion—now; He still cares for thee. In some of the psalms a higher note is heard: "There be many that say, Who will shew us any good? LORD, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." The friends of Job are full of pious intentions, yet they state a most unspiritual creed, the foundation of it laid in corn and wine. Peace of conscience and quiet confidence in God are not what they go by. Hence the sufferer finds no support in them or their promises. They will not help him to live one day, nor sustain him in dying. For it is the light of God's countenance he desires to see. He is only mocked and exasperated by their arguments; and in the course of his own eager thought the revelation comes like a star of hope rising on the midnight of his soul.

Though Zophar fails like the other two, he is not to be called a mere echo. It is incorrect to say that, while Eliphaz is a kind of prophet and Bildad a sage, Zophar is a commonplace man without ideas. On the contrary, he is a thinker, something of a philosopher, although, of course, greatly restricted by his narrow creed. He is stringent, bitter indeed. But he has the merit of seeing a certain force in Job's contention which he does not fairly meet. It is a fresh suggestion that the answer must lie in the depth of that penetrating wisdom of the Most High, compared to which man's wisdom is vain. Then, his description of the return of blessedness and prosperity, when one examines it, is found distinctly in advance of Eliphaz's picture in moral colouring and gravity of treatment. We must not fail to notice, moreover, that Zophar speaks of the omniscience of God more than of His omnipotence; and the closing verse describes the end of the wicked not as the result of a supernatural stroke or a sudden calamity, but as a process of natural and spiritual decay.

The closing words of Zophar's speech point to the finality of death, and bear the meaning that if Job were to die now of his disease the whole question of his character would be closed. It is important to note this, because it enters into Job's mind and affects his expressions of desire. Never again does he cry for release as before. If he names death it is as a sorrowful fate he must meet or a power he will defy. He advances to one point after another of reasserted energy, to the resolution that, whatever death may do, either in the underworld or beyond it he will wait for vindication or assert his right.

XII.

BEYOND FACT AND FEAR TO GOD.

JOB SPEAKS. CHAPS. xii.-xiv.

ZOPHAR excites in Job's mind great irritation, which must not be set down altogether to the fact that he is the third to speak. In some respects he has made the best attack from the old position, pressing most upon the conscience of Job. He has also used a curt positive tone in setting out the method and principle of Divine government and the judgment he has formed of his friend's state. Job is accordingly the more impatient, if not disconcerted. Zophar had spoken of the want of understanding Job had shown, and the penetrating wisdom of God which at a glance convicts men of iniquity. His tone provoked resentment. Who is this that claims to have solved the enigmas of providence, to have gone into the depths of wisdom? Does he know any more, he himself, than the wild ass's colt?

And Job begins with stringent irony—

> *"No doubt but ye are the people,*
> *And wisdom shall die with you."*

The secrets of thought, of revelation itself are yours. No doubt the world waited to be taught till you were born. Do you not think so? But, after all, I also

have a share of understanding, I am not quite so void of intellect as you seem to fancy. Besides, who knoweth not such things as ye speak? Are they new? I had supposed them to be commonplaces. Yea, if you recall what I said, you will find that with a little more vigour than yours I made the same declarations.

> *"A laughing-stock to his neighbours am I,*
> *I who called upon Eloah and He answered me,—*
> *A laughing-stock, the righteous and perfect man."*

Job sees or thinks he sees that his misery makes him an object of contempt to men who once gave him the credit of far greater wisdom and goodness than their own. They are bringing out old notions, which are utterly useless, to explain the ways of God; they assume the place of teachers; they are far better, far wiser now than he. It is more than flesh can bear.

As he looks at his own diseased body and feels again his weakness, the cruelty of the conventional judgment stings him. "In the thought of him that is at ease there is for misfortune scorn; it awaiteth them that slip with the foot." Perhaps Job was mistaken, but it is too often true that the man who fails in a social sense is the man suspected. Evil things are found in him when he is covered with the dust of misfortune, things which no one dreamed of before. Flatterers become critics and judges. They find that he has a bad heart or that he is a fool.

But if those very good and wise friends of Job are astonished at anything previously said, they shall be more astonished. The facts which their account of Divine providence very carefully avoided as inconvenient Job will blurt out. They have stated and restated, with utmost complacency, their threadbare

theory of the government of God. Let them look now abroad on the world and see what actually goes on, blinking no facts.

The tents of robbers prosper. Out in the desert there are troops of bandits who are never overtaken by justice; and they that provoke God are secure, who carry a god in their hand, whose sword and the reckless daring with which they use it make them to all appearance safe in villainy. These are the things to be accounted for; and, accounting for them, Job launches into a most emphatic argument to prove all that is done in the world strangely and inexplicably to be the doing of God. As to that he will allow no question. His friends shall know that he is sound on this head. And let them provide the defence of Divine righteousness after he has spoken.

Here, however, it is necessary to consider in what way the limitations of Hebrew thought must have been felt by one who, turning from the popular creed, sought a view more in harmony with fact. Now-a-days the word *nature* is often made to stand for a force or combination of forces conceived of as either entirely or partially independent of God. Tennyson makes the distinction when he speaks of man

> "Who trusted God was love indeed
> And love creation's final law,
> Though nature, red in tooth and claw
> With ravin, shrieked against the creed"

and again when he asks—

> "Are God and nature then at strife
> That nature lends such evil dreams,
> So careful of the type she seems,
> So careless of the single life?"

Now to this question, perplexing enough on the face

of it when we consider what suffering there is in the creation, how the waves of life seem to beat and break themselves age after age on the rocks of death, the answer in its first stage is that God and nature cannot be at strife. They are not apart; there is but one universe, therefore one Cause. One Omnipotent there is whose will is done, whose character is shown in all we see and all we cannot see, the issues of endless strife, the long results of perennial evolution. But then comes the question, What is His character, of what spirit is He who alone rules, who sends after the calm the fierce storm, after the beauty of life the corruption of death? And one may say the struggle between Bible religion and modern science is on this very field.

Cold heartless power, say some; no Father, but an impersonal Will to which men are nothing, human joy and love nothing, to which the fair blossom is no more than the clod, and the holy prayer no better than the vile sneer. On this, faith arises to the struggle. Faith warm and hopeful takes reason into counsel, searches the springs of existence, goes forth into the future and forecasts the end, that it may affirm and reaffirm against all denial that One Omnipotent reigns who is all-loving, the Father of infinite mercy. Here is the arena; here the conflict rages and will rage for many a day. And to him will belong the laurels of the age who, with the Bible in one hand and the instruments of science in the other, effects the reconciliation of faith with fact. Tennyson came with the questions of our day. He passes and has not given a satisfactory answer. Carlyle has gone with the "Everlasting Yea and No" beating through his oracles. Even Browning, a later athlete, did not find complete reason for faith.

"From Thy will stream the worlds, life, and nature, Thy dread sabaoth."

Now return to Job. He considers nature; he believes in God; he stands firmly on the conviction that all is of God. Hebrew faith held this, and was not limited in holding it, for it is the fact. But we cannot wonder that providence disconcerted him, since the reconciliation of "merciless" nature and the merciful God is not even yet wrought out. Notwithstanding the revelation of Christ, many still find themselves in darkness just when light is most urgently craved. Willing to believe, they yet lean to a dualism which makes God Himself appear in conflict with the scheme of things, thwarted now and now repentant, gracious in design but not always in effect. Now the limitation of the Hebrew was this, that to his idea the infinite power of God was not balanced by infinite mercy, that is, by regard to the whole work of His hands. In one stormy dash after another Job is made to attempt this barrier. At moments he is lifted beyond it, and sees the great universe filled with Divine care that equals power; for the present, however, he distinguishes between merciful intent and merciless, and ascribes both to God.

What does he say? God is in the deceived and in the deceiver; they are both products of nature, that is, creatures of God. He increaseth the nations and destroyeth them. Cities arise and become populous. The great metropolis is filled with its myriads, "among whom are six-score thousand that cannot discern between their right hand and their left." The city shall fulfil its cycle and perish. It is God. Searching for reconciliation Job looks the facts of human existence right in the face, and he sees a confusion, the

whole enigma which lies in the constitution of the world and of the soul. Observe how his thought moves. The beasts, the fowls of the air, the fishes of the sea, all living beings everywhere, not self-created, with no power to shape or resist their destiny, bear witness to the almightiness of God. In His hand is the lower creation; in His hand also, rising higher, is the breath of all mankind. Absolute, universal is that power, dispensing life and death as it broods over the ages. Men have sought to understand the ways of the Great Being. The ear trieth words as the mouth tasteth meat. Is there wisdom with the ancient, those who live long, as Bildad says? Yes: but with God are wisdom *and strength*; not penetration only, but power. He discerns and does. He demolishes, and there is no rebuilding. Man is imprisoned, shut up by misfortune, by disease. It is God's decree, and there is no opening till He allows. At His will the waters are dried up; at His will they pour in torrents over the earth. And so amongst men there are currents of evil and good flowing through lives, here in the liar and cheat, there in the victim of knavery; here in the counsellors whose plans come to nothing, there in the judges whose sagacity is changed to folly; and all these currents and cross-currents, making life a bewildering maze, have their beginning in the will of God, who seems to take pleasure in doing what is strange and baffling. Kings take men captive; the bonds of the captives are loosed, and the kings themselves are bound. What are princes and priests, what are the mighty to Him? What is the speech of the eloquent? Where is the understanding of the aged when He spreads confusion? Deep as in the very gloom of the grave the ambitious may hide their schemes; the flux

of events brings them out to judgment, one cannot foresee how. Nations are raised up and destroyed; the chiefs of the people are made to fear like children. Trusted leaders wander in a wilderness; they grope in midnight gloom; they stagger like the drunken. Behold, says Job, all this I have seen. This is God's doing. And with this great God he would speak; he, a man, would have things out with the Lord of all (chap. xiii. 3).

This impetuous passage, full of revolution, disaster, vast mutations, a phantasmagoria of human struggle and defeat, while it supplies a note of time and gives a distinct clue to the writer's position as an Israelite, is remarkable for the faith that survives its apparent pessimism. Others have surveyed the world and the history of change, and have protested with their last voice against the cruelty that seemed to rule. As for any God, they could never trust one whose will and power were to be found alike in the craft of the deceiver and the misery of the victim, in the baffling of sincere thought and the overthrow of the honest with the vile. But Job trusts on. Beneath every enigma, he looks for reason; beyond every disaster, to a Divine end. The voices of men have come between him and the voice of the Supreme. Personal disaster has come between him and his sense of God. His thought is not free. If it were, he would catch the reconciling word, his soul would hear the music of eternity. "I would reason with God." He clings to God-given reason as his instrument of discovery.

Very bold is this whole position, and very reverent also, if you will think of it; far more honouring to God than any attempt of the friends who, as Job says,

appear to hold the Almighty no better than a petty chief, so insecure in His position that He must be grateful to any one who will justify His deeds. "Poor God, with nobody to help Him." Job uses all his irony in exposing the folly of such a religion, the impertinence of presenting it to him as a solution and a help. In short, he tells them, they are pious quacks, and, as he will have none of them for his part, he thinks God will not either. The author is at the very heart of religion here. The word of reproof and correction, the plea for providence must go straight to the reason of man, or it is of no use. The word of the Lord must be a two-edged sword of truth, piercing to the dividing asunder even of soul and spirit. That is to say, into the centre of energy the truth must be driven which kills the spirit of rebellion, so that the will of man, set free, may come into conscious and passionate accord with the will of God. But reconciliation is impossible unless each will deal in the utmost sincerity with truth, realising the facts of existence, the nature of the soul and the great necessities of its discipline. To be true in theology we must not accept what seems to be true, nor speak forensically, but affirm what we have proved in our own life and gathered in utmost effort from Scripture and from nature. Men inherit opinions as they used to inherit garments, or devise them, like clothes of a new fashion, and from within the folds they speak, not as men but as priests, what is the right thing according to a received theory. It will not do. Even of old time a man like the author of Job turned contemptuously from school-made explanations and sought a living word. In our age the number of those whose fever can be lulled with a working theory of religion and a judicious arrangement

of the universe is rapidly becoming small. Theology is being driven to look the facts of life full in the face. If the world has learned anything from modern science, it is the habit of rigorous research and the justification of free inquiry, and the lesson will never be unlearned.

To take one error of theology. All men are concluded equally under God's wrath and curse; then the proofs of the malediction are found in trouble, fear and pain. But what comes of this teaching? Out in the world, with facts forcing themselves on consciousness, the scheme is found hollow. All are not in trouble and pain. Those who are afflicted and disappointed are often sincere Christians. A theory of deferred judgment and happiness is made for escape; it does not, however, in the least enable one to comprehend how, if pain and trouble be the consequences of sin, they should not be distributed rightly from the first. A universal moral order cannot begin in a manner so doubtful, so very difficult for the wayfaring man to read as he goes. To hold that it can is to turn religion into an occultism which at every point bewilders the simple mind. The theory is one which tends to blunt the sense of sin in those who are prosperous, and to beget that confident Pharisaism which is the curse of church-life. On the other hand, the "sacrificed classes," contrasting their own moral character with that of the frivolous and fleshly rich, are forced to throw over a theology which binds together sin and suffering, and to deny a God whose equity is so far to seek. And yet, again, in the recoil from all this men invent wersh schemes of bland good-will and comfort, which have simply nothing to do with the facts of life, no basis in the world as we know it, no sense of the rigour of Divine love. So Eliphaz, Bildad and Zophar remain

with us and confuse theology until some think it lost in unreason.

> "*But ye are patchers of lies,*
> *Physicians of nought are ye all.*
> *Oh that ye would only keep silence,*
> *And it should be your wisdom.*" (*chap. xiii.* 4, 5).

Job sets them down with a current proverb—"Even a fool, when he holdeth his peace, is counted wise." He begs them to be silent. They shall now hear his rebuke.

> "*On behalf of God will ye speak wrong?*
> *And for Him will ye speak deceit?*
> *Will ye be partisans for Him?*
> *Or for God will ye contend?*"

Job finds them guilty of speaking falsely as special pleaders for God in two respects. They insist that he has offended God, but they cannot point to one sin which he has committed. On the other hand, they affirm positively that God will restore prosperity if confession is made. But in this too they play the part of advocates without warrant. They show great presumption in daring to pledge the Almighty to a course in accordance with their idea of justice. The issue might be what they predict; it might not. They are venturing on ground to which their knowledge does not extend. They think their presumption justified because it is for religion's sake. Job administers a sound rebuke, and it extends to our own time. Special pleaders for God's sovereign and unconditional right and for His illimitable good-nature, alike have warning here. What justification have men in affirming that God will work out His problems in detail according to their views? He has given to us the power to apprehend the great principles of His working. He has revealed much in

nature, providence, and Scripture, and in Christ; but there is the "hiding of His power," "His path is in the mighty waters, and His judgments are not known." Christ has said, "It is not for you to know times and seasons which the Father hath set within His own authority." There are certainties of our consciousness, facts of the world and of revelation from which we can argue. Where these confirm, we may dogmatise, and the dogma will strike home. But no piety, no desire to vindicate the Almighty or to convict and convert the sinner, can justify any man in passing beyond the certainty which God has given him to that unknown which lies far above human ken.

> *"He will surely correct you*
> *If in secret ye are partial.*
> *Shall not His majesty terrify you,*
> *And His dread fall upon you?"* (*chap. xiii.* 10, 11).

The Book of Job, while it brands insincerity and loose reasoning, justifies all honest and reverent research. Here, as in the teaching of our Lord, the real heretic is he who is false to his own reason and conscience, to the truth of things as God gives him to apprehend it, who, in short, makes believe to any extent in the sphere of religion. And it is upon this man the terror of the Divine majesty is to fall.

We saw how Bildad established himself on the wisdom of the ancients. Recalling this, Job flings contempt on his traditional sayings.

> *"Your remembrances are proverbs of ashes,*
> *Your defences, defences of dust."*

Did they mean to smite him with those proverbs as with stones? They were ashes. Did they intrench themselves from the assaults of reason behind old suppositions? Their ramparts were mere dust. Once

more he bids them hold their peace, and let him alone that he may speak out all that is in his mind. It is, he knows, at the hazard of his life he goes forward; but he will. The case in which he is can have no remedy excepting by an appeal to God, and that final appeal he will make.

Now the proper beginning of this appeal is in the twenty-third verse, with the words: "How many are mine iniquities and my sins?" But before Job reaches it he expresses his sense of the danger and difficulty under which he lies, interweaving with the statement of these a marvellous confidence in the result of what he is about to do. Referring to the declarations of his friends as to the danger that yet threatens if he will not confess sin, he uses a proverbial expression for hazard of life.

> *"Why do I take my flesh in my teeth,*
> *And put my life in my hand?"*

Why do I incur this danger, do you say? Never mind. It is not your affair. For bare existence I care nothing. To escape with mere consciousness for a while is no object to me, as I now am. With my life in my hand I hasten to God.

> *"Lo! He will slay me: I will not delay—*
> *Yet my ways will I maintain before Him"* (*chap. xiii.* 15).

The old Version here, "Though He slay me, yet will I trust in Him," is inaccurate. Still it is not far from expressing the brave purpose of the man—prostrate before God, yet resolved to cling to the justice of the case as he apprehends it, assured that this will not only be excused by God, but will bring about his acquittal or salvation. To grovel in the dust, confessing himself a miserable sinner more than worthy of

all the sufferings he has undergone, while in his heart he has the consciousness of being upright and faithful —this would not commend him to the Judge of all the earth. It would be a mockery of truth and righteousness, therefore of God Himself. On the other hand, to maintain his integrity which God gave him, to go on maintaining it at the hazard of all, is his only course, his only safety.

> *"This also shall be my salvation,*
> *For a godless man shall not live before Him."*

The fine moral instinct of Job, giving courage to his theology, declares that God demands "truth in the inward parts" and truth in speech—that man "consists in truth"—that "if he betrays truth he betrays himself," which is a crime against his Maker. No man is so much in danger of separating himself from God and losing everything as he who acts or speaks against conviction.

Job has declared his hazard, that he is lying helpless before Almighty Power which may in a moment crush him. He has also expressed his faith, that approaching God in the courage of truth he will not be rejected, that absolute sincerity will alone give him a claim on the Infinitely True. Now turning to his friends as if in new defiance, he says:—

> *"Hear diligently my speech,*
> *And my explanation with your ears.*
> *Behold now, I have ordered my cause;*
> *I know that I shall be justified.*
> *Who is he that will contend with me?*
> *For then would I hold my peace and expire."*

That is to say, he has reviewed his life once more, he has considered all possibilities of transgression, and yet his contention remains. So much does he build

upon his claim on God that, if any one could now convict him, his heart would fail, life would no more be worth living; the foundation of hope destroyed, conflict would be at an end.

But with his plea to God still in view he expresses once more his sense of the disadvantage under which he lies. The pressure of the Divine hand is upon him still, a sore enervating terror which bears upon his soul. Would God but give him respite for a little from the pain and the fear, then he would be ready either to answer the summons of the Judge or make his own demand for vindication.

We may suppose an interval of release from pain or at least a pause of expectancy, and then, in verse twenty-third, Job begins his cry. The language is less vehement than we have heard. It has more of the pathos of weak human life. He is one with that race of thinking, feeling, suffering creatures who are tossed about on the waves of existence, driven before the winds of change like autumn leaves. It is the plea of human feebleness and mortality we hear, and then, as the "still sad music" touches the lowest note of wailing, there mingles with it the strain of hope.

> *"How many are mine iniquities and sins?*
> *Make me to know my transgression and my sin."*

We are not to understand here that Job confesses great transgressions, nor, contrariwise, that he denies infirmity and error in himself. There are no doubt failures of his youth which remain in memory, sins of desire, errors of ignorance, mistakes in conduct such as the best men fall into. These he does not deny. But righteousness and happiness have been represented as

a profit and loss account, and therefore Job wishes to hear from God a statement in exact form of all he has done amiss or failed to do, so that he may be able to see the relation between fault and suffering, his faults and his sufferings, if such relation there be. It appears that God is counting him an enemy (ver. 24). He would like to have the reason for that. So far as he knows himself he has sought to obey and honour the Almighty. Certainly there has never been in his heart any conscious desire to resist the will of Eloah. Is it then for transgressions unwittingly committed that he now suffers—for sins he did not intend or know of? God is just. It is surely a part of His justice to make a sufferer aware why such terrible afflictions befal him.

And then—is it worth while for the Almighty to be so hard on a poor weak mortal?

> *"Wilt thou scare a driven leaf—*
> *Wilt thou pursue the dry stubble—*
> *That thou writest bitter judgments against me,*
> *And makest me to possess the faults of my youth,*
> *And puttest my feet in the stocks,*
> *And watchest all my paths,*
> *And drawest a line about the soles of my feet—*
> *One who as a rotten thing is consuming,*
> *As a garment that is moth-eaten?"*

The sense of rigid restraint and pitiable decay was perhaps never expressed with so fit and vivid imagery. So far it is personal. Then begins a general lamentation regarding the sad fleeting life of man. His own prosperity, which passed as a dream, has become to Job a type of the brief vain existence of the race tried at every moment by inexorable Divine judgment; and the low mournful words of the Arabian chief have echoed ever since in the language of sorrow and loss.

> *"Man that is born of woman,*
> *Of few days is he and full of trouble.*
> *Like the flower he springs up and withers;*
> *Like a shadow he flees and stays not.*
> *Is it on such a one Thou hast fixed Thine eye?*
> *Bringest Thou me into Thy judgment?*
> *Oh that the clean might come out of the unclean!*
> *But there is not one."*

Human frailty is both of the body and of the soul; and it is universal. The nativity of men forbids their purity. Well does God know the weakness of His creatures; and why then does He expect of them, if indeed He expects, a pureness that can stand the test of His searching? Job cannot be free from the common infirmity of mortals. He is born of woman. But why then is he chased with inquiry, haunted and scared by a righteousness he cannot satisfy? Should not the Great God be forbearing with a man?

> *"Since his days are determined,*
> *The number of his moons with Thee,*
> *And Thou hast set him bounds not to be passed;*
> *Look Thou away from him, that he may rest,*
> *At least fulfil as a hireling his day."*

Man's life being so short, his death so sure and soon, seeing he is like a hireling in the world, might he not be allowed a little rest? might he not, as one who has fulfilled his day's work, be let go for a little repose ere he die? That certain death, it weighs upon him now, pressing down his thought.

> *"For even a tree hath hope;*
> *If it be hewn down it will sprout anew,*
> *The young shoot thereof will not fail.*
> *If in the earth its root wax old,*
> *Or in the ground its stock should die,*
> *Yet at the scent of water it will spring,*
> *And shoot forth boughs like a new plant.*
> *But a man: he dies and is cut off;*

Yea, when men die, they are gone.
Ebbs away the water from the sea.
And the stream decays and dries:
So when men have lain down they rise not;
Till the heavens vanish they never awake,
Nor are they roused from their sleep."

No arguments, no promises can break this deep gloom and silence into which the life of man passes. Once Job had sought death; now a desire has grown within him, and with it recoil from Sheol. To meet God, to obtain his own justification and the clearing of Divine righteousness, to have the problem of life explained—the hope of this makes life precious. Is he to lie down and rise no more while the skies endure? Is no voice to reach him from the heavenly justice he has always confided in? The very thought is confounding. If he were now to desire death it would mean that he had given up all faith, that justice, truth, and even the Divine name of Eloah had ceased to have any value for him.

We are to behold the rise of a new hope, like a star in the firmament of his thought. Whence does it spring?

The religion of the Book of Job, as already shown, is, in respect of form, a natural religion; that is to say, the ideas are not derived from the Hebrew Scriptures. The writer does not refer to the legislation of Moses and the great words of prophets. The expression "As the Lord said unto Moses" does not occur in this book, nor any equivalent. It is through nature and the human consciousness that the religious beliefs of the poem appear to have come into shape. Yet two facts are to be kept fully in view.

The first is that even a natural religion must not be

supposed to be a thing of man's invention, with no origin further than his dreams. We must not declare all religious ideas outside those of Israel to be mere fictions of the human fancy or happy guesses at truth. The religion of Teman may have owed some of its great thoughts to Israel. But, apart from that, a basis of Divine revelation is always laid wherever men think and live. In every land the heart of man has borne witness to God. Reverent thought, dwelling on justice, truth, mercy, and all virtues found in the range of experience and consciousness, came through them to the idea of God. Every one who made an induction as to the Great Unseen Being, his mind open to the facts of nature and his own moral constitution, was in a sense a prophet. As far as they went, the reality and value of religious ideas, so reached, are acknowledged by Bible writers themselves. "The invisible things of God from the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." God has always been revealing Himself to men.

"Natural religion" we say: and yet, since God is always revealing Himself and has made all men more or less capable of apprehending the revelation, even the natural is supernatural. Take the religion of Egypt, or of Chaldæa, or of Persia. You may contrast any one of these with the religion of Israel; you may call the one natural, the other revealed. But the Persian speaking of the Great Good Spirit or the Chaldæan worshipping a supreme Lord must have had some kind of revelation; and his sense of it, not clear indeed, far enough below that of Moses or Isaiah, was yet a forth-reaching towards the same light as now shines for us.

Next we must keep it in view that Job does not appear as a thinker building on himself alone, depending on his own religious experience. Centuries and ages of thought are behind these beliefs which are ascribed to him, even the ideas which seem to start up freshly as the result of original discovery. Imagine a man thinking for himself about Divine things in that far-away Arabian past. His mind, to begin with, is not a blank. His father has instructed him. There is a faith that has come down from many generations. He has found words in use which hold in them religious ideas, discoveries, perceptions of Divine reality, caught and fixed ages before. When he learned language the products of evolution, not only psychical, but intellectual and spiritual, became his. Eloah, the lofty one, the righteousness of Eloah, the word of Eloah, Eloah as Creator, as Watcher of men, Eloah as wise, unsearchable in wisdom, as strong, infinitely mighty,—these are ideas he has not struck out for himself, but inherited. Clearly then a new thought, springing from these, comes as a supernatural communication and has behind it ages of spiritual evolution. It is new, but has its root in the old; it is natural, but originates in the over-nature.

Now the primitive religion of the Semites, the race to which Job belonged, to which also the Hebrews belonged, has been of late carefully studied; and with regard to it certain things have been established that bear on the new hope we are to find struck out by the Man of Uz.

In the early morning of religious thought among those Semites it was universally believed that the members of a family or tribe, united by blood-relationship to each other, were also related in the same way to their

God. He was their father, the invisible head and source of their community, on whom they had a claim so long as they pleased him. His interest in them was secured by the sacrificial meal which he was invited and believed to share with them. If he had been offended, the sacrificial offering was the means of recovering his favour; and communion with him in those meals and sacrifices was the inheritance of all who claimed the kinship of that clan or tribe. With the clearing of spiritual vision this belief took a new form in the minds of the more thoughtful. The idea of communion remained and the necessity of it to the life of the worshipper was felt even more strongly when the kinship of the God with his subject family was, for the few at least, no longer an affair of physical descent and blood-relationship, but of spiritual origin and attachment. And when faith rose from the tribal god to the idea of the Heaven-Father, the one Creator and King, communion with Him was felt to be in the highest sense a vital necessity. Here is found the religion of Job. A main element of it was communion with Eloah, an ethical kinship with Him, no arbitrary or merely physical relation, but of the spirit. That is to say, Job has at the heart of his creed the truth as to man's origin and nature. The author of the book is a Hebrew; his own faith is that of the people from whom we have the Book of Genesis; but he treats here of man's relation to God from the ethnic side, such as may be taken now by a reasoner treating of spiritual evolution.

Communion with Eloah had been Job's life, and with it had been associated his many years of wealth, dignity, and influence. Lest his children should fall from it and lose their most precious inheritance, he

used to bring the periodical offerings. But at length his own communion was interrupted. The sense of being at one with Eloah, if not lost, became dull and faint. It is for the restoration of his very life—not as we might think of religious feeling, but of actual spirit energy—he is now concerned. It is this that underlies his desire for God to speak with him, his demand for an opportunity of pleading his cause. Some might expect that he would ask his friends to offer sacrifice on his behalf. But he makes no such request. The crisis has come in a region higher than sacrifice, where observances are of no use. Thought only can reach it; the discovery of reconciling truth alone can satisfy. Sacrifices which for the old world sustained the relation with God could no more for Job restore the intimacy of the spiritual Lord. With a passion for this fellowship keener than ever, since he now more distinctly realises what it is, a fear blends in the heart of the man. Death will be upon him soon. Severed from God he will fall away into the privation of that world where is neither praise nor service, knowledge nor device. Yet the truth which lies at the heart of his religion does not yield. Leaning all upon it, he finds it strong, elastic. He sees at least a possibility of reconciliation; for how can the way back to God ever be quite closed?

What difficulty there was in his effort we know. To the common thought of the time when this book was written, say that of Hezekiah, the state of the dead was not extinction indeed, but an existence of extreme tenuity and feebleness. In Sheol there was nothing active. The hollow ghost of the man was conceived of as neither hoping nor fearing, neither originating nor receiving impressions. Yet Job dares to anticipate

that even in Sheol a set time of remembrance will be ordained for him and he shall hear the thrilling call of God. As it approaches this climax the poem flashes and glows with prophetic fire.

> *"Oh that Thou would'st hide me in Sheol,*
> *That Thou would'st keep me secret until Thy wrath be past,*
> *That Thou would st appoint a set time, and remember me!*
> *If a (strong) man die, shall he live?*
> *All the days of my appointed time would I wait*
> *Till my release came.*
> *Thou would'st call, I would answer Thee;*
> *Thou would st have a desire to the work of Thy hands."*

Not easily can we now realise the extraordinary step forward made in thought when the anticipation was thrown out of spiritual life going on beyond death ("would I wait"), retaining intellectual potency in that region otherwise dark and void to the human imagination ("I would answer Thee"). From both the human side and the Divine the poet has advanced a magnificent intuition, a springing arch into which he is unable to fit the keystone—the spiritual body; for He only could do this who long afterwards came to be Himself the Resurrection and the Life. But when this poem of Job had been given to the world a new thought was implanted in the soul of the race, a new hope that should fight against the darkness of Sheol till that morning when the sunrise fell upon an empty sepulchre, and one standing in the light asked of sorrowful men, Why seek ye the living among the dead?

"Thou would'st have a desire to the work of Thy hands." What a philosophy of Divine care underlies the words! They come with a force Job seems hardly to realise. Is there a High One who makes men in

His own image, capable of fine achievement, and then casts them away in discontent or loathing? The voice of the poet rings in a passionate key because he rises to a thought practically new to the human mind. He has broken through barriers both of faith and doubt into the light of his hope and stands trembling on the verge of another world. "One must have had a keen perception of the profound relation between the creature and his Maker in the past to be able to give utterance to such an imaginative expectation respecting the future."

But the wrath of God still appears to rest upon Job's life; still He seems to keep in reserve, sealed up, unrevealed, some record of transgressions for which He has condemned His servant. From the height of hope Job falls away into an abject sense of the decay and misery to which man is brought by the continued rigour of Eloah's examination. As with shocks of earthquake mountains are broken, and waters by constant flowing wash down the soil and the plants rooted in it, so human life is wasted by the Divine severity. In the world the children whom a man loved are exalted or brought low, but he knows nothing of it. His flesh corrupts in the grave and his soul in Sheol languishes.

> *"Thou destroyest the hope of man.*
> *Thou ever prevailest against him, and he passeth;*
> *Thou changest his countenance and sendest him away."*

The real is at this point so grim and insistent as to shut off the ideal and confine thought again to its own range. The energy of the prophetic mind is overborne, and unintelligible fact surrounds and presses hard the struggling personality.

THE SECOND COLLOQUY.

XIII.

THE TRADITION OF A PURE RACE.

ELIPHAZ SPEAKS. CHAP. XV.

THE first colloquy has made clear severance between the old Theology and the facts of human life. No positive reconciliation is effected as yet between reality and faith, no new reading of Divine providence has been offered. The author allows the friends on the one hand, Job on the other, to seek the end of controversy just as men in their circumstances would in real life have sought it. Unable to penetrate behind the veil the one side clings obstinately to the ancestral faith, on the other side the persecuted sufferer strains after a hope of vindication apart from any return of health and prosperity, which he dares not expect. One of the conditions of the problem is the certainty of death. Before death, repentance and restoration,—say the friends. Death immediate, therefore should God hear me, vindicate me,—says Job. In desperation he breaks through to the hope that God's wrath will pass even though his scared and harrowed life be driven into Sheol. For a moment he sees the light; then it seems to expire. To the orthodox friends any such thought is a kind of blasphemy. They believe in the nullity of the state beyond death. There is no wisdom nor hope in the grave. "The

dead know not anything, neither have they any more a reward; for the memory of them is forgotten"—even by God. "As well their love, as their hatred and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun" (Eccles. ix. 5, 6). On the mind of Job this dark shadow falls and hides the star of his hope. To pass away under the reprobation of men and of God, to suffer the final stroke and be lost for ever in the deep darkness;—anticipating this, how can he do otherwise than make a desperate fight for his own consciousness of right and for God's intervention while yet any breath is left in him? He persists in this. The friends do not approach him one step in thought; instead of being moved by his pathetic entreaties they draw back into more bigoted judgment.

In opening the new circle of debate Eliphaz might be expected to yield a little, to admit something in the claim of the sufferer, granting at least for the sake of argument that his case is hard. But the writer wishes to show the rigour and determination of the old creed, or rather of the men who preach it. He will not allow them one sign of *rapprochement.* In the same order as before the three advance their theory, making no attempt to explain the facts of human existence to which their attention has been called. Between the first and the second round there is, indeed, a change of position, but in the line of greater hardness. The change is thus marked. Each of the three, differing *toto cælo* from Job's view of his case, had introduced an encouraging promise. Eliphaz had spoken of six troubles, yea seven, from which one should be delivered if he accepted the chastening of the Lord. Bildad affirmed

"Behold, God will not cast away the perfect:
He will yet fill thy mouth with laughter
And thy lips with shouting."

Zophar had said that if Job would put away iniquity he should be led into fearless calm.

"Thou shalt be steadfast and not fear,
For thou shalt forget thy misery;
Remember it as waters that are passed by."

That is a note of the first series of arguments; we hear nothing of it in the second. One after another drives home a stern, uncompromising judgment.

The dramatic art of the author has introduced several touches into the second speech of Eliphaz which maintain the personality. For example, the formula "I have seen" is carried on from the former address where it repeatedly occurs, and is now used quite incidentally, therefore with all the more effect. Again the "crafty" are spoken of in both addresses with contempt and aversion, neither of the other interlocutors of Job nor Job himself using the word. The thought of chap. xv. 15 is also the same as that ventured upon in chap. iv. 18, a return to the oracle which gave Eliphaz his claim to be a prophet. Meanwhile he adopts from Bildad the appeal to ancient belief in support of his position; but he has an original way of enforcing this appeal. As a pure Temanite he is animated by the pride of race and claims more for his progenitors than could be allowed to a Shuchite or Naamathite, more, certainly, than could be allowed to one who dwelt among worshippers of the sun and moon. As a whole the thought of Eliphaz remains what it was, but more closely brought to a point. He does not wander now in search of possible explana-

tions. He fancies that Job has convicted himself and that little remains but to show most definitely the fate he seems bent on provoking. It will be a kindness to impress this on his mind.

The first part of the address, extending to verse 13, is an expostulation with Job, whom in irony he calls "wise." Should a wise man use empty unprofitable talk, filling his bosom, as it were, with the east wind, peculiarly blustering and arid? Yet what Job says is not only unprofitable, it is profane.

> *"Thou doest away with piety*
> *And hinderest devotion before God.*
> *For thine iniquity instructs thy mouth,*
> *And thou choosest the tongue of the crafty.*
> *Thine own mouth condemneth thee; not I;*
> *Thine own lips testify against thee."*

Eliphaz is thoroughly sincere. Some of the expressions used by his friend must have seemed to him to strike at the root of reverence. Which were they? One was the affirmation that tents of robbers prosper and they that provoke God are secure; another the daring statement that the deceived and the deceiver are both God's; again the confident defence of his own life: "Behold now I have ordered my cause, I know that I am righteous; who is he that will contend with me?" and once more his demand why God harassed him, a driven leaf, treating him with oppressive cruelty. Things like these were very offensive to a mind surcharged with veneration and occupied with a single idea of Divine government. From the first convinced that gross fault or arrogant self-will had brought down the malediction of God, Eliphaz could not but think that Job's iniquity was "teaching his mouth" (coming out in his speech, forcing him to profane expressions),

and that he was choosing the tongue of the crafty. It seemed that he was trying to throw dust in their eyes. With the cunning and shiftiness of a man who hoped to carry off his evil-doing, he had talked of maintaining his ways before God and being vindicated in that region where, as every one knew, recovery was impossible. The ground of all certainty and belief was shaken by those vehement words. Eliphaz felt that piety was done away and devotion hindered, he could scarcely breathe a prayer in this atmosphere foul with scepticism and blasphemy.

The writer means us to enter into the feelings of this man, to think with him, for the time, sympathetically. It is no moral fault to be over-jealous for the Almighty, although it is a misconception of man's place and duty, as Elijah learned in the wilderness, when, having claimed to be the only believer left, he was told there were seven thousand that never bowed the knee to Baal. The speaker has this justification, that he does not assume office as advocate for God. His religion is part of him, his feeling of shock and disturbance quite natural. Blind to the unfairness of the situation he does not consider the incivility of joining with two others to break down one sick bereaved man, to scare a driven leaf. This is accidental. Controversy begun, a pious man is bound to carry on, as long as may be necessary, the argument which is to save a soul.

Nevertheless, being human, he mingles a tone of sarcasm as he proceeds.

> *"The first man wast thou born?*
> *Or wast thou made before the hills?*
> *Did'st thou hearken in the conclave of God?*
> *And dost thou keep the wisdom to thyself?*

Job had accused his friends of speaking unrighteously for God and respecting His person. This pricked. Instead of replying in soft words as he claims to have been doing hitherto ("Are the consolations of God too small for thee and a word that dealt tenderly with thee?"), Eliphaz takes to the sarcastic proverb. The author reserves dramatic gravity and passion for Job, as a rule, and marks the others by varying tones of intellectual hardness, of current raillery. Eliphaz now is permitted to show more of the self-defender than the defender of faith. The result is a loss of dignity.

> *"What knowest thou that we know not?*
> *What understandest thou that is not in us?"*

After all it is man's reason against man's reason. The answer will only come in the judgment of the Highest.

> *"With us is he who is both grey-haired and very old,*
> *Older in days than thy father."*

Not Eliphaz himself surely. That would be to claim too great antiquity. Besides, it seems a little wanting in sense. More probably there is reference to some aged rabbi, such as every community loved to boast of, the Nestor of the clan, full of ancient wisdom. Eliphaz really believes that to be old is to be near the fountain of truth. There was an origin of faith and pure life. The fathers were nearer that holy source; and wisdom meant going back as far as possible up the stream. To insist on this was to place a real barrier in the way of Job's self-defence. He would scarcely deny it as the theory of religion. What then of his individual protest, his philosophy of the hour and of his own wishes? The conflict is presented

here with much subtlety, a standing controversy in human thought. Fixed principles there must be; personal research, experience and passion there are, new with every new age. How settle the antithesis? The Catholic doctrine has not yet been struck out that will fuse in one commanding law the immemorial convictions of the race and the widening visions of the living soul. The agitation of the church to-day is caused by the presence within her of Eliphaz and Job —Eliphaz standing for the fathers and their faith, Job passing through a fever-crisis of experience and finding no remedy in the old interpretations. The church is apt to say, Here is moral disease, sin; we have nothing for that but rebuke and aversion. Is it wonderful that the tried life, conscious of integrity, rises in indignant revolt? The taunt of sin, scepticism, rationalism or self-will is too ready a weapon, a sword worn always by the side or carried in the hand. Within the House of God men should not go armed, as if brethren in Christ might be expected to prove traitors.

The question of the eleventh verse—"Are the consolations of God too small for thee?"—is intended to cover the whole of the arguments already used by the friends and is arrogant enough as implying a Divine commission exercised by them. "The word that dealt tenderly with thee," says Eliphaz; but Job has his own idea of the tenderness and seems to convey it by an expressive gesture or glance which provokes a retort almost angry from the speaker,—

> *"Why doth thine heart carry thee away,*
> *And why do thine eyes wink,*
> *That thou turnest thy breathing against God,*
> *And sendest words out of thy mouth?"*

We may understand a brief emphatic word of

repudiation not unmixed with contempt and, at the same time, not easy to lay hold of. Eliphaz now feels that he may properly insist on the wickedness of man —painfully illustrated in Job himself—and depict the certain fate of him who defies the Almighty and trusts in his own "vanity." The passage is from first to last repetition, but has new colour of the quasi-prophetic kind and a certain force and eloquence that give it fresh interest.

Formerly Eliphaz had said, "Shall man be just beside God? Behold He putteth no trust in His servants, and His angels He chargeth with folly." Now, with a keener emphasis, and adopting Job's own confession that man born of woman is impure, he asserts the doctrine of creaturely imperfection and human corruption.

> *"Eloah trusteth not in His holy ones,*
> *And the heavens are not pure in His sight;*
> *How much less the abominable and corrupt,*
> *Man, who drinketh iniquity as water!"*

First is set forth the refusal of God to put confidence in the holiest creature,—a touch, as it were, of suspicion in the Divine rule. A statement of the holiness of God otherwise very impressive is marred by this too anthropomorphic suggestion. Why, is not the opposite true, that the Creator puts wonderful trust not only in saints but in sinners? He trusts men with life, with the care of the little children whom He loves, with the use in no small degree of His creation, the powers and resources of a world. True, there is a reservation. At no point is the creature allowed to rule. Saint and sinner, man and angel are alike under law and observation. None of them can be other than servants, none of them can ever speak the final word or

do the last thing in any cause. Eliphaz therefore is dealing with a large truth, one never to be forgotten or disallowed. Yet he fails to make right use of it, for his second point, that of the total corruption of human nature, ought to imply that God does not trust man at all. The logic is bad and the doctrine will hardly square with the reference to human wisdom and to wise persons holding the secret of God of whom Eliphaz goes on to speak. Against him two lines of reasoning are evident. Abominable, gone sour or putrid, to whom evil is a necessary of existence like water—if man be that, his Creator ought surely to sweep him away and be done with him. But since, on the other hand, God maintains the life of human beings and honours them with no small confidence, it would seem that man, sinful as he is, bad as he often is, does not lie under the contempt of his Maker, is not set beyond a service of hope. In short, Eliphaz sees only what he chooses to see. His statements are devout and striking, but too rigid for the manifoldness of life. He makes it felt, even while he speaks, that he himself in some way stands apart from the race he judges so hardly. So far as the inspiration of this book goes, it is against the doctrine of total corruption as put into the mouth of Eliphaz. He intends a final and crushing assault on the position taken up by Job; but his mind is prejudiced, and the man he condemns is God's approved servant, who, in the end, will have to pray for Eliphaz that he may not be dealt with after his folly. Quotation of the words of Eliphaz in proof of total depravity is a grave error. The race is sinful; all men sin, inherit sinful tendencies and yield to them: who does not confess it? But,—all men abominable and corrupt, drinking iniquity as water,—that is untrue

at any rate of the very person Eliphaz engages to convict.

It is remarkable that there is not a single word of personal confession in any speech made by the friends. They are concerned merely to state a creed supposed to be honouring to God, a full justification from their point of view of His dealings with men. The sovereignty of God must be vindicated by attributing this entire vileness to man, stripping the creature of every claim on the consideration of his Maker. The great evangelical teachers have not so driven home their reasoning. Augustine began with the evil in his own heart and reasoned to the world, and Jonathan Edwards in the same way began with himself. "My wickedness," he says, "has long appeared to me perfectly ineffable and, swallowing up all thought and imagination, like an infinite deluge or mountains over my head. I know not how to express better what my sins appear to me to be than by heaping infinite on infinite and multiplying infinite by infinite." Here is no Eliphaz arguing from misfortune to sinfulness; and indeed by that line it is impossible ever to arrive at evangelical poverty of spirit.

Passing to his final contention here the speaker introduces it with a special claim to attention. Again it is what "he has seen" he will declare, what indeed all wise men have seen from time immemorial.

> *"I will inform thee: hear me;*
> *And what I have seen I will declare:*
> *Things which wise men have told,*
> *From their fathers, and have not hid,*
> *To whom alone the land was given,*
> *And no stranger passed in their midst."*

There is the pride. He has a peculiar inheritance of unsophisticated wisdom. The pure Temanite race has

dwelt always in the same land, and foreigners have not mixed with it. With it, therefore, is a religion not perverted by alien elements or the adoption of sceptical ideas from passing strangers. The plea is distinctively Arabic and may be illustrated by the self-complacent dogmatism of the Wahhābees of Ri'ad, whom Mr. Palgrave found enjoying their own uncorrupted orthodoxy. "In central Nejed society presents an element pervading it from its highest to its lowest grades. Not only as a Wahhābee but equally as a Nejdean the native of 'Aared and Yemāmah differs, and that widely, from his fellow-Arab of Shomer and Kaseem, nay, of Woshem and Sedeyr. The cause of this difference is much more ancient than the epoch of the great Wahhābee, and must be sought first and foremost in the pedigree itself. The descent claimed by the indigenous Arabs of this region is from the family of Tameen, a name peculiar to these lands. . . . Now Benoo-Tameem have been in all ages distinguished from other Arabs by strongly drawn lines of character, the object of the exaggerated praise and of the biting satire of native poets. Good or bad, these characteristics, described some thousand years ago, are identical with the portrait of their real or pretended descendants. . . . Simplicity is natural to the men of 'Aared and Yemāmah, independent of Wahhābee puritanism and the vigour of its code." ("Central Arabia," pp. 272, 273.) To this people Nejed is holy, Damascus through which Christians and other infidels go is a lax disreputable place. They maintain a strict Mohammedanism from age to age. In their view, as in that of Eliphaz, the land belongs to the wise people who have the heavenly treasure and do not entertain strangers as guides of thought. Infallibility is a very old and very abiding cult.

Eliphaz drags back his hearers to the penal visitation of the wicked, his favourite dogma. Once more it is affirmed that for one who transgresses the law of God there is nothing but misery, fear and pain. Though he has a great following he lives in terror of the destroyer; he knows that calamity will one day overtake him, and from it there will be no deliverance. Then he will have to wander in search of bread, his eyes perhaps put out by his enemy. So trouble and anguish make him afraid even in his great day. There is here not a suggestion that conscience troubles him. His whole agitation is from fear of pain and loss. No single touch in the picture gives the idea that this man has any sense of sin.

How does Eliphaz distinguish or imagine the Almighty distinguishing between men in general, who are all bad and offensive in their badness, and this particular "wicked man"? Distinction there must be. What is it? One must assume, for the reasoner is no fool, that the settled temper and habit of a life are meant. Revolt against God, proud opposition to His will and law, these are the wickedness. It is no mere stagnant pool of corruption, but a force running against the Almighty. Very well: Eliphaz has not only made a true distinction, but apparently stated for once a true conclusion. Such a man will indeed be likely to suffer for his arrogance in this life, although it does not hold that he will be haunted by fears of coming doom. But analysing the details of the wicked life in vers. 25-28, we find incoherency. The question is why he suffers and is afraid.

"Because he stretched out his hand against God,
And bade defiance to the Almighty;
He ran upon Him with a neck

Upon the thick bosses of His bucklers;
Because he covered his face with his fatness
And made collops of fat on his flanks;
And he dwelt in tabooed cities,
In houses which no man ought to inhabit,
Destined to become heaps."

Eliphaz has narrowed down the whole contention, so that he may carry it triumphantly and bring Job to admit, at least in this case, the law of sin and retribution. It is fair to suppose that he is not presenting Job's case, but an argument, rather, in abstract theology, designed to strengthen his own general position. The author, however, by side lights on the reasoning shows where it fails. The account of calamity and judgment, true as it might be in the main of God-defiant lives running headlong against the laws of heaven and earth, is confused by the other element of wickedness—"Because he hath covered his face with his fatness," etc. The recoil of a refined man of pure race from one of gross sensual appetite is scarcely a fit parallel to the aversion of God from man stubbornly and insolently rebellious. Further, the superstitious belief that one was unpardonable who made his dwelling in cities under the curse of God (literally, cities *cut off* or *tabooed*), while it might be sincerely put forward by Eliphaz, made another flaw in his reasoning. Any one in constant terror of judgment would have been the last to take up his abode in such accursed habitations. The argument is strong only in picturesque assertion.

The latter end of the wicked man and his futile attempts to found a family or clan are presented at the close of the address. He shall not become rich; that felicity is reserved for the servants of God. No plentiful produce shall weigh down the branches of

his olives and vines, nor shall he ever rid himself of misfortune. As by a flame or hot breath from the mouth of God his harvest and himself shall be carried away. The vanity or mischief he sows shall return to him in vanity or trouble; and before his time, while life should be still fresh, the full measure of his reward shall be paid to him. The branch withered and dry, unripe grapes and the infertile flowers of the olive falling to the ground point to the want of children or their early death; for "the company of the godless shall be barren." The tents of injustice or bribery, left desolate, shall be burned. The only fruit of the doomed life shall be iniquity.

One hesitates to accuse Eliphaz of inaccuracy. Yet the shedding of the petals of the olive is not in itself a sign of infertility; and although this tree, like others, often blossoms without producing fruit, yet it is the constant emblem of productiveness. The vine, again, may have shed its unripe grapes in Teman; but usually they wither. It may be feared that Eliphaz has fallen into the popular speaker's trick of snatching at illustrations from "something supposed to be science." His contention is partly sound in its foundation, but fails like his analogies; and the controversy, when he leaves off, is advanced not a single step.

XIV.

'MY WITNESS IN HEAVEN.'

JOB SPEAKS. CHAPS. xvi., xvii.

IF it were comforting to be told of misery and misfortune, to hear the doom of insolent evil-doers described again and again in varying terms, then Job should have been comforted. But his friends had lost sight of their errand, and he had to recall them to it.

> *"I have heard many such things:*
> *Afflictive comforters are ye all.*
> *Shall vain words have an end?"*

He would have them consider that perpetual harping on one string is but a sober accomplishment! Returning one after another to the wicked man, the godless sinner, crafty, froward, sensual, overbearing, and his certain fate of disaster and extinction, they are at once obstinately ungracious and to Job's mind pitifully inept. He is indisposed to argue afresh with them, but he cannot refrain from expressing his sorrow and indeed his indignation that they have offered him a stone for bread. Excusing themselves they had blamed him for his indifference to the "consolations of God." All he had been aware of was their "joining words together" against him with much shaking of the head. Was that Divine consolation? Anything, it seemed, was good enough for him, a man under the stroke of

God. Perhaps he is a little unfair to his comforters. They cannot drop their creed in order to assuage his grief. In a sense it would have been easy to murmur soothing inanities.

"One writes that 'Other friends remain,'
That 'Loss is common to the race'—
And common is the commonplace,
And vacant chaff well meant for grain.

"That loss is common would not make
My own less bitter, rather more:
Too common! Never morning wore
To evening, but some heart did break."

Even so: the courteous superficial talk of men who said, Friend, you are only accidentally afflicted; there is no stroke of God in this: wait a little till the shadows pass, and meanwhile let us cheer you by stories of old times:—such talk would have served Job even less than the serious attempt of the friends to settle the problem. It is therefore with somewhat inconsiderate irony he blames them for not giving what, if they had offered it, he would have rejected with scorn.

"I also could speak like you;
If your soul were in my soul's stead,
I could join words together against you,
And shake my head at you;
I could strengthen you with my mouth,
And the solace of my lips should assuage your grief."

The passage is throughout ironical. No change of tone occurs in verse 5, as the opening word *But* in the English version is intended to imply. Job means, of course, that such consolation as they were offering he never would have offered them. It would be easy, but abhorrent.

So far in sad sarcasm; and then, the sense of deso-

lation falling too heavily on his mind for banter or remonstrance, he returns to his complaint. What is he among men? What is he in himself? What is he before God? Alone, stricken, the object of fierce assault and galling reproach. After a pause of sorrowful thought he resumes the attempt to express his woes, a final protest before his lips are silent in death. He cannot hope that speaking will relieve his sorrow or mitigate his pain. He would prefer to bear on

"In all the silent manliness of grief."

But as yet the appeal he has made to God remains unanswered, for aught he knows unheard. It appears therefore his duty to his own reputation and his faith that he endeavour yet again to break the obstinate doubts of his integrity which still estrange from him those who were his friends. He uses indeed language that will not commend his case but tend to confirm every suspicion. Were he wise in the world's way he would refrain from repeating his complaint against God. Rather would he speak of his misery as a simple fact of experience and strive to argue himself into submission. This line he has not taken and never takes. It is present to his own mind that the hand of God is against him. Whether men will join him by-and-by in an appeal from God to God he cannot tell. But once more all that he sees or seems to see he will declare. Every step may bring him into more painful isolation, yet he will proclaim his wrong.

"*Certainly, now, He hath wearied me out.*
Thou hast made desolate my company;
Thou hast taken hold of me,
And it is a witness against me;
And my leanness riseth up against me
Bearing witness to my face."

He is exhausted; he has come to the last stage. The circle of his family and friends in which he once stood enjoying the love and esteem of all—where is it now? That hold of life is gone. Then, as if in sheer malice, God has plucked health from him, and doing so, left a charge of unworthiness. By the sore disease the Divine hand grasps him, keeps him down. The emaciation of his body bears witness against him as an object of wrath. Yes; God is his enemy, and how terrible an enemy! He is like a savage lion that tears with his teeth and glares as if in act to devour. With God, men also, in their degree, persecute and assail him. People from the city have come out to gaze upon him. Word has gone round that he is being crushed by the Almighty for proud defiance and blasphemy. Men who once trembled before him have smitten him upon the cheek reproachfully. They gather in groups to jeer at him. He is delivered into their hands.

But it is God, not men, of whose strange work he has most bitterly to speak. Words almost fail him to express what his Almighty Foe has done.

> *"I was at ease, and He brake me asunder;*
> *Yea he hath taken me by the neck*
> *And dashed me to pieces:*
> *He hath also set me as His butt,*
> *His arrows compass me round about,*
> *He cleaveth my reins asunder and spareth not,*
> *He poureth my gall on the ground;*
> *He breaketh me with breach upon breach,*
> *He runneth upon me like a giant."*

Figure after figure expresses the sense of persecution by one full of resource who cannot be resisted. Job declares himself to be physically bruised and broken. The stings and sores of his disease are like arrows shot from every side that rankle in his flesh. He is

like a fortress beleaguered and stormed by some irresistible enemy. His strength humbled to the dust, his eyes foul with weeping, the eyelids swollen so that he cannot see, he lies abased and helpless, stricken to the very heart. But not in the chastened mood of one who has done evil and is now brought to contrite submission. That is as far from him as ever. The whole account is of persecution, undeserved. He suffers, but protests still that there is no violence in his hands, also his prayer is pure. Let neither God nor man think he is concealing sin and making appeal craftily. Sincere he is in every word.

At this point, where Job's impassioned language might be expected to lead to a fresh outburst against heaven and earth, one of the most dramatic turns in the thought of the sufferer brings it suddenly to a minor harmony with the creation and the Creator. His excitement is intense. Spiritual eagerness approaches the highest point. He invokes the earth to help him and the mountain echoes. He protests that his claim of integrity has its witness and must be acknowledged.

For this new and most pathetic effort to reach a benignant fidelity in God which all his cries have not yet stirred, the former speeches have made preparation. Rising from the thought that it was all one to God whether he lived or died since the perfect and the wicked are alike destroyed, bewailing the want of a daysman between him and the Most High, Job in the tenth chapter touched the thought that his Maker could not despise the work of His own hands. Again, in chapter xiv., the possibility of redemption from Sheol gladdened him for a little. Now, under the

shadow of imminent death, he abandons the hope of deliverance from the under-world. Immediately, if at all, his vindication must come. And it exists, written on the breast of earth, open to the heavens, somewhere in clear words before the Highest. Not vainly did the speaker in his days of past felicity serve God with all his heart. The God he then worshipped heard his prayers, accepted his offerings, made him glad with a friendship that was no empty dream. Somewhere his Divine Friend lives still, observes still his tears and agonies and cries. Those enemies about him taunting him with sins he never committed, this horrible malady bearing him down into death;—God knows of these, knows them to be cruel and undeserved. He cries to that God, Eloah of the Elohim, Higher than the highest.

> *"O Earth, cover not my blood,*
> *And let my cry have no resting-place!*
> *Even now, lo! my witness is in heaven,*
> *And He that voucheth for me is on high.*
> *My friends scorn me:*
> *Mine eye sheds tears unto God—*
> *That he would right a man against God,*
> *And a son of man against his friend."*

Now—in the present stage of being, before those years expire that lead him to the grave—Job entreats the vindication which exists in the records of heaven. As a son of man he pleads, not as one who has any peculiar claim, but simply as a creature of the Almighty; and he pleads for the first time with tears. The fact that earth, too, is besought to help him must not be overlooked. There is a touch of wide and wistful emotion, a sense that Eloah must regard the witness of His world. The thought has its colour from a very

old feeling; it takes us back to primæval faith, and the dumb longing before faith.

Is there in any sense a deeper depth in the faithfulness of God, a higher heaven, more difficult to penetrate, of Divine benignity? Job is making a bold effort to break that barrier we have already found to exist in Hebrew thought between God as revealed by nature and providence and God as vindicator of the individual life. The man has that in his own heart which vouches for his life, though calamity and disease impeach him. And in the heart of God also there must be a witness to His faithful servant, although, meanwhile, something interferes with the testimony God could bear. Job's appeal is to the sun beyond the rolling clouds to shine. It is there; God is faithful and true. It will shine. But let it shine *now*! Human life is brief and delay will be disastrous. Pathetic cry—a struggle against what in ordinary life is the inexorable. How many have gone the way whence they shall not return, unheard apparently, unvindicated, hidden in calumny and shame! And yet Job was right. The Maker has regard to the work of His hands.

The philosophy of Job's appeal is this, that beneath all seeming discord there is one clear note. The universe is one and belongs to One, from the highest heaven to the deepest pit. Nature, providence,—what are they but the veil behind which the One Supreme is hidden, the veil God's own hands have wrought? We see the Divine in the folds of the veil, the marvellous pictures of the arras. Yet behind is He who weaves the changing forms, iridescent with colours of heaven, dark with unutterable mystery. Man is now in the shadow of the veil, now in the light of it,

self-pitying, exultant, in despair, in ecstasy. He would pass the barrier. It will not yield at his will. It is no veil now, but a wall of adamant. Yet faith on this side answers to truth beyond; of this the soul is assured. The cry is for God to unravel the enigmas of His own providence, to unfold the principle of His discipline, to make clear what is perplexing to the mind and conscience of His thinking, suffering creature. None but He who weaves the web can withdraw it, and let the light of eternity shine on the tangles of time. From God the Concealer to God the Revealer, from God who hides Himself to God who is Light, in whom is no darkness at all, we appeal. To pray on —that is man's high privilege, man's spiritual life.

So the passage we have read is a splendid utterance of the wayworn travelling soul conscious of sublime possibilities,—shall we not say, certainties? Job is God-inspired in his cry, not profane, not mad, but prophetic. For God is a bold dealer with men, and He likes bold sons. The impeachment we almost shuddered to hear is not abominable to Him because it is the truth of a soul. The claim that God is man's witness is the true courage of faith: it is sincere, and it is justified.

The demand for immediate vindication still urged is inseparable from the circumstances.

> *"For when a few years are come*
> *I shall go the way whence I shall not return.*
> *My spirit is consumed, my days extinct;*
> *The grave is ready for me.*
> *Surely there are mockeries with me*
> *And mine eyes lodgeth in their provocation.*
> *Provide a pledge now; be surety for me with Thyself.*
> *Who is there that will strike hands with me?"*

Moving towards the under-world, the fire of his spirit

burning low because of his disease, his body preparing its own grave, the bystanders flouting him with mockeries under a sense of which his eyes remain closed in weary endurance, he has need for one to undertake for him, to give him a pledge of redemption. But who is there excepting God to whom he can appeal? What other friend is left? Who else would be surety for one so forlorn? Against disease and fate, against the seeming wreck of hope and life, will not God Himself stand up for His servant? As for the men his friends, his enemies, the Divine suretyship for Job will recoil upon them and their cruel taunts. Their hearts are "hid from understanding," unable to grasp the truth of the case; "Therefore Thou shalt not exalt them"—that is, Thou shalt bring them low. Yes, when God redeems His pledge, declares openly that He has undertaken for His servant, the proverb shall be fulfilled—"He that giveth his fellows for a prey, even the eyes of his children shall fail." It is a proverb of the old way of thinking and carries a kind of imprecation. Job forgets himself in using it. Yet how, otherwise, is the justice of God to be invoked against those who pervert judgment and will not receive the sincere defence of a dying man?

> *"I am even made a byeword of the populace;*
> *I am become one in whose face they spit:*
> *Mine eye also fails by reason of sorrow."*

This is apparently parenthetical—and then Job returns to the result of the intervention of his Divine Friend. One reason why God should become his surety is the pitiable state he is in. But another reason is the new impetus that will be given to religion, the awakening of good men out of their despondency, the reassurance

of those who are pure in heart, the growth of spiritual strength in the faithful and true. A fresh light thrown on providence shall indeed startle and revive the world.

> *"Upright men shall be amazed at this,*
> *And the innocent shall rouse himself against the godless.*
> *And the righteous shall keep his way,*
> *And he that hath clean hands wax stronger and stronger."*

With this hope, that his life is to be rescued from darkness and the faith of the good re-established by the fulfilment of God's suretyship, Job comforts himself for a little—but only for a little, a moment of strength, during which he has courage to dismiss his friends:—

> *"But as for you all, turn ye, and go;*
> *For I shall not find a wise man among you."*

They have forfeited all claim to his attention. Their continued discussion of the ways of God will only aggravate his pain. Let them take their departure then and leave him in peace.

The final passage of the speech referring to a hope present to Job's mind has been variously interpreted. It is generally supposed that the reference is to the promise held out by the friends that repentance will bring him relief from trouble and new prosperity. But this is long ago dismissed. It seems clear that *my hope*, an expression twice used, cannot refer to one pressed upon Job but never accepted. It must denote either the hope that God would after Job's death lay aside His anger and forgive, or the hope that God would strike hands with him and undertake his case against all adverse forces and circumstances. If this be the meaning, the course of thought in the last strophe, from verse 11 onward, is the following,—Life is running to a low ebb with me, all I had once in my heart to do is arrested,

brought to an end; so gloomy are my thoughts that they set night for day, the light is near unto darkness. If I wait till death come and Sheol be my habitation and my body is given to corruption, where then shall my hope of vindication be? As for the fulfilment of my trust in God, who shall see it? The effort once made to maintain hope even in the face of death is not forgotten. But he questions now whether it has the least ground in fact. The sense of bodily decay masters his brave prevision of a deliverance from Sheol. His mind needs yet another strain put upon it before it shall rise to the magnificent assertion—Without my flesh I shall see God. The tides of trust ebb and flow. There is here a low ebb. The next advance will mark the springtide of resolute belief.

> "*If I wait till Sheol is my house;*
> *Till I have spread my couch in darkness:*
> *If I shall have said to corruption, My father art thou,*
> *To the worm, My mother and my sister—*
> *Where then were my hope?*
> *As for my hope, who shall see it?*
> *It shall go down to the bars of Sheol,*
> *When once there is rest in the dust.*"

How strenuous is the thought that has to fight with the grave and corruption! The body in its emaciation and decay, doomed to be the prey of worms, appears to drag with it into the nether darkness the eager life of the spirit. Those who have the Christian outlook to another life may measure by the oppression Job has to endure the value of that revelation of immortality which is the gift of Christ.

Not in error, not in unbelief, did a man like Job fight with grim death, strive to keep it at bay till his character was cleared. There was no acknowledged doctrine of the future to found upon. Of sheer

necessity each burdened soul had to seek its own Apocalypse. He who had suffered with bleeding heart a lifelong sacrifice, he who had striven to free his fellow-slaves and sank at last overborne by tyrannous power, the brave defeated, the good betrayed, those who sought through heathen beliefs and those who found in revealed religion the promises of God—all alike stood in sorrowful ignorance before inexorable death, beheld the shadows of the under-world and singly battled for hope amidst the deepening gloom. The sense of the overwhelming disaster of death to one whose life and religion are scornfully condemned is not ascribed to Job as a peculiar trial, rarely mingling with human experience. The writer of the book has himself felt it and has seen the shadow of it on many a face. "Where," as one asks, "were the tears of God as He thrust back into eternal stillness the hands stretched out to Him in dying faith?"

There was a religion which gave large and elaborate answer to the questions of mortality. The wide intelligence of the author of Job can hardly have missed the creed and ceremonial of Egypt; he cannot have failed to remember its "Book of the Dead." His own work, throughout, is at once a parallel and a contrast to that old vision of future life and Divine judgment. It has been affirmed that some of the forms of expression, especially in the nineteenth chapter, have their source in the Egyptian scripture, and that the "Book of the Dead" is full of spiritual aspirations which give it a striking resemblance to the Book of Job. Now, undoubtedly, the correspondence is remarkable and will bear examination. The soul comes before Osiris, who holds the shepherd's crook and the penal scourge. Thoth (or Logos) breathes new spirit into

the embalmed body, and the dead pleads for himself before the assessors—"Hail to thee, great Lord of Justice. I arrive near thee. I am one of those consecrated to thee on the earth. I reach the land of eternity. I rejoin the eternal country. Living is he who dwelleth in darkness; all his grandeurs live." The dead is in fact not dead, he is recreated; *the mouth of no worm shall devour him.* At the close of the "Book of the Dead" it is written, the departed "shall be among the gods; his flesh and bones shall be healthy as one who is not dead. He shall shine as a star for ever and ever. He seeth God with his flesh." The defence of the soul in claiming beatitude is this: "I have committed no revenge in act or in heart, no excesses in love. I have injured no one with lies. I have driven away no beggars, committed no treacheries, caused no tears. I have not taken another's property, nor ruined another, nor destroyed the laws of righteousness. I have not aroused contests, nor neglected the Creator of my soul. I have not disturbed the joy of others. I have not passed by the oppressed, sinning against my Creator, or the Lord, or the heavenly powers. . . . I am pure, pure."*

There are many evident resemblances which have been already studied and would repay further attention; but the questions occur, how far the author of the Book of Job refused Egyptian influences, and why, in the face of a solution of his problem apparently thrust upon him with the authority of ages, he yet exerted himself to find a solution of his own, meanwhile throwing his hero into the hopelessness of one to whom death as a physical fact is final, compelled to

* See Renouf's Hibbert Lecture, also "The Unknown God," by C. Loring Brace.

forego the expectation of a daysman who should affirm his righteousness before the Lord of all. The "Book of the Dead" was, for one thing, identified with polytheism, with idolatry and a priestly system; and a thinker whose belief was entirely monotheistic, whose mind turned decisively from ritual, whose interests were widely humane, was not likely to accept as a revelation the promises of Egyptian priests to their aristocratic patrons, or to seek light from the mysteries of Isis and Osiris. Throughout his book our author is advancing to a conclusion altogether apart from the ideas of Egyptian faith regarding the trust of the soul. But chiefly his mind seems to have been repelled by the excessive care given to the dead body, with the consequent materialising of religion. Life to him meant so much that he needed a far more spiritual basis for its continuance than could be found in the preservation of the worn-out frame. With rare and unsurpassed endeavour he was straining beyond time and sense after a vision of life in the union of man's spirit with its Maker, and that Divine constancy in which alone faith could have acceptance and repose. No thought of maintaining himself in existence by having his body embalmed is ever expressed by Job. The author seems to scorn that childish dream of continuance. Death means decay, corruption. This doom passed on the body the stricken life must endure, and the soul must stay itself upon the righteousness and grace of God.

XV.

A SCHEME OF WORLD-RULE.

BILDAD SPEAKS. CHAP. xviii.

COMPOSED in the orderly parallelism of the finished *mashal*, this speech of Bildad stands out in its strength and subtlety and, no less, in its cruel rigour quite distinct among those addressed to Job. It is the most trenchant attack the sufferer has to bear. The law of retribution is stated in a hard collected tone which seems to leave no room for doubt. The force that overbears and kills is presented rather as fate or destiny than as moral government. No attempt is made to describe the character of the man on whom punishment falls. We hear nothing of proud defiance or the crime of settling in habitations under the Divine curse. Bildad ventures no definitions that may not fit Job's case. He labels a man godless, and then, with a dogged relish, follows his entanglement in the net of disaster. All he says is general, abstract; nevertheless, the whole of it is calculated to pierce the armour of Job's supposed presumption. It is not to be borne longer that against all wisdom and certainty this man, plainly set among the objects of wrath, should go on defending himself as if the judgment of men and God went for nothing.

With singular inconsistency the wicked man is

spoken of as one who for some time prospers in the world. He has a settlement from which he is ejected, a family that perishes, a name of some repute which he loses. Bildad begins by admitting what he afterwards denies, that a man of evil life may have success. It is indeed only for a time, and perhaps the idea is that he becomes wicked as he becomes rich and strong. Yet if the effect of prosperity is to make a man proud and cruel and so bring him at once into snares and pitfalls according to a rigorous natural law—how then can worldly success be the reward of virtue? Bildad is nearer the mark with description than with reasoning. It is as though he said to Job, Doubtless you were a good man once; you were my friend and a servant of God; but I very much fear that prosperity has done you harm. It is clear that, as a godless man, you are now driven from light into darkness, that fear and death wait for you. The speaker does not see that he is overturning his own scheme of world-rule.

There is bitterness here, the personal feeling of one who has a view to enforce. Does the man before him think he is of such account that the Almighty will intervene to become surety for him and justify his self-righteousness? It is necessary that Job shall not even seem to get the best of the argument. No bystander shall say his novel heresies appear to have a colour of truth. The speaker is accordingly very unlike what he was in his first address. The show of politeness and friendship is laid aside. We see the temper of a mind fed on traditional views of truth, bound in the fetters of self-satisfied incompetence. In his admirable exposition of this part of the book Dr. Cox cites various Arabic proverbs of long standing which are embodied, one way or other, in Bildad's speech. It is a cold

creed which builds on this wisdom of the world. He who can use grim sayings against others is apt to think himself superior to their frailties, in no danger of the penalties he threatens. And the speech of Bildad is irritating just because everything is omitted which might give a hinge or loop to Job's criticism.

Nowhere is the skill of the author better shown than in making these protagonists of Job say false things plausibly and effectively. His resources are marvellous. After the first circle of speeches the lines of opposition to Job marked out by the tenor of the controversy might seem to admit no more or very little fresh argument. Yet this address is as graphic and picturesque as those before it. The full strength of the opposition is thrown into those sentences piling threat on threat with such apparent truth. The reason is that the crisis approaches. By Bildad's attack the sufferer is to be roused to his loftiest effort,—that prophetic word which is in one sense the *raison d'être* of the book. One may say the work done here is for all time. The manifesto of humanity against rabbinism, of the plain man's faith against hard theology, is set beside the most specious arguments for a rule dividing men into good and bad, simply as they appear to be happy or unfortunate.

Bildad opens the attack by charging Job with hunting for words—an accusation of a general kind apparently referring to the strong expressions he had used in describing his sufferings at the hand of God and from the criticism of men. He then calls Job to understand his own errors, that he may be in a position to receive the truth. Perverting and exaggerating the language of Job, he demands why the friends should be counted as beasts and unclean, and why they should

be so branded by a man who was in revolt against providence.

"Why are we counted as beasts,
As unclean even in your sight?
Thou that tearest thyself in thine anger—
For thy sake shall the earth be forsaken,
And the rock be moved from its place?"

Ewald's interpretation here brings out the force of the questions. "Does this madman who complained that God's wrath tore him, but who, on the contrary, sufficiently betrays his own bad conscience by tearing himself in his anger, really demand that on his account, that he may be justified, the earth shall be made desolate (since really, if God Himself should pervert justice, order, and peace, the blessings of the happy occupation of the earth could not subsist)? Does he also hope that what is firmest, the Divine order of the world, should be removed from its place? Oh, the fool, who in his own perversity and confusion rebels against the everlasting order of the universe!" All is settled from time immemorial by the laws of providence. Without more discussion Bildad reaffirms what the unchangeable decree, as he knows it, certainly is.

"Nevertheless the light of the wicked shall be put out,
And the gleam of his fire shall not shine.
The light shall fade in his tent,
And his lamp over him shall be put out.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For into a net his own feet urge him,
And he walketh over the toils.
A snare seizeth him by the heel,
And a noose holdeth him fast:
In the ground its loop is hidden,
And its mesh in the path."

By reiteration, by a play on words the fact as it

appears to Bildad is made very clear—that for the wicked man the world is full of perils, deliberately prepared as snares for wild animals are set by the hunter. The general proposition is that the light of his prosperity is an accident. It shall soon be put out and his home be given to desolation. This comes to pass first by a restraint put on his movements. The sense of some inimical power observing him, pursuing him, compels him to move carefully and no longer with the free stride of security. Then in the narrow range to which he is confined he is caught again and again by the snares and meshes set for him by invisible hands. His best devices for his own safety bring him into peril. In the open country and in the narrow path alike he is seized and held fast. More and more closely the adverse power confines him, bearing upon his freedom and his life till his superstitious fears are kindled. Terrors confound him now on every side and suddenly presented startle him to his feet. This once strong man becomes weak; he who had abundance knows what it is to hunger. And death is now plainly in his cup. Destruction, a hateful figure, is constantly at his side, appearing as disease which attacks the body. It is leprosy, the very disease Job is suffering.

> "*It devoureth the members of his skin,*
> *Devoureth his members, even the firstborn of death.*
> *He is plucked from the tent of his confidence,*
> *And he is brought to the king of terrors.*"

The personification of death here is natural, and many parallels to the figure are easily found. Horror of death is a mark of strong healthy life, especially among those who see beyond only some dark Sheol of dreary hopeless existence. The "firstborn of death" is the frightful black leprosy, and it has that figurative name

as possessing more than other diseases that power to corrupt the body which death itself fully exercises.

This cold prediction of the death of the godless from the very malady that has attacked Job is cruel indeed, especially from the lips of one who formerly promised health and felicity in this world as the result of penitence. We may say that Bildad has found it his duty to preach the terrors of God, and the duty appears congenial to him, for he describes with insistence and ornament the end of the godless. But he should have deferred this terrible homily till he had clear proof of Job's wickedness. Bildad says things in the zeal of his spirit against the godless which he will afterwards bitterly regret.

Having brought the victim of destiny to the grave, the speaker has yet more to say. There were consequences that extended beyond a man's own suffering and extinction. His family, his name, all that was desired of remembrance in this world would be denied to the evil-doer. In the universe, as Bildad sees it, there is no room for repentance or hope even to the children of the man against whom the decree of fate has gone forth.

> "*They shall dwell in his tent that are none of his:*
> *Brimstone shall be showered on his habitation;*
> *His roots shall be dried up beneath,*
> *And above his branches shall wither;*
> *His memory shall perish from the land,*
> *And he shall have no name in the earth—*
> *It shall be driven from light into darkness,*
> *And chased out of the world.*"

The habitation of the sinner shall either pass into the hand of utter strangers or be covered with brimstone and made accursed. The roots of his family or clan, those who still survive of an older generation, and the

branches above—children or grandchildren, as in verse 19—shall wither away. So his memory shall perish, alike in the land where he dwelt and abroad in other regions. His name shall go into oblivion, chased with aversion and disgust out of the world. Such, says Bildad, is the fate of the wicked. Job saw fit to speak of men being astonished at the vindication he was to enjoy when God appeared for him. But the surprise would be of a different kind. At the utter destruction of the wicked man and his seed, his homestead and memory, they of the west would be astonished and they of the east affrighted.

As logical as many another scheme since offered to the world, a moral scheme also, this of Bildad is at once determined and incoherent. He has no doubt, no hesitation in presenting it. Were he the moral governor, there would be no mercy for sinners who refused to be convicted of sin in his way and according to his law of judgment. He would lay snares for them, hunt them down, snatch at every argument against them. In his view that is the only way to overcome unregenerate hearts and convince them of guilt. In order to save a man he would destroy him. To make him penitent and holy he would attack his whole right to live. Of the humane temper Bildad has almost none.

XVI.

"*MY REDEEMER LIVETH.*"

JOB SPEAKS. CHAP. xix.

WITH simple strong art sustained by exuberant eloquence the author has now thrown his hero upon our sympathies, blending a strain of expectancy with tender emotion. In shame and pain, sick almost to death, baffled in his attempts to overcome the seeming indifference of Heaven, the sufferer lies broken and dejected. Bildad's last address describing the fate of the godless man has been deliberately planned to strike at Job under cover of a general statement of the method of retribution. The pictures of one seized by the "firstborn of death," of the lightless and desolate habitation, the withered branches and decaying remembrance of the wicked, are plainly designed to reflect Job's present state and forecast his coming doom. At first the effect is almost overwhelming. The judgment of men is turned backward and like the forces of nature and providence has become relentless. The united pressure on a mind weakened by the body's malady goes far to induce despair. Meanwhile the sufferer must endure the burden not only of his personal calamities and the alienation of all human friendships, but also of a false opinion with which he has to grapple as much for the sake of mankind as for his own. He

represents the seekers after the true God and true religion in an age of darkness, aware of doubts other men do not admit, labouring after a hope of which the world feels no need. The immeasurable weight this lays on the soul is to many unknown. Some few there are, as Carlyle says, and Job appears one of them, who "have to realise a worship for themselves, or live unworshipping. In dim forecastings, wrestles within them the 'Divine Idea of the World,' yet will nowhere visibly reveal itself. The Godlike has vanished from the world; and they, by the strong cry of their soul's agony, like true wonder-workers, must again evoke its presence. . . The doom of the Old has long been pronounced, and irrevocable; the Old has passed away; but, alas, the New appears not in its stead, the Time is still in pangs of travail with the New. Man has walked by the light of conflagrations and amid the sound of falling cities; and now there is darkness, and long watching till it be morning. The voice of the faithful can but exclaim: 'As yet struggles the twelfth hour of the night: birds of darkness are on the wing, spectres uproar, the dead walk, the living dream. Thou, Eternal Providence, wilt cause the day to dawn.'"

As in the twelfth hour of the night, the voices of men sounding hollow and strange to him, the author of the Book of Job found himself. Current ideas about God would have stifled his thought if he had not realised his danger and the world's danger and thrown himself forward, breaking through, even with defiance and passion, to make a way for reason to the daylight of God. Limiting and darkening statements he took up as they were presented to him over and over again; he tracked them to their sources in ignor-

ance, pedantry, hardness of temper. He insisted that the one thing for a man is resolute clearness of mind, openness to the teaching of God, to the correction of the Almighty, to that truth of the whole world which alone corresponds to faith. Believing that the ultimate satisfying object of faith will disclose itself at last to every pure seeker, each in his degree, he began his quest and courageously pursued it, never allowing hope to wander where reason dared not follow, checking himself on the very brink of alluring speculation by a deliberate *reconnaissance* of the facts of life and the limitations of knowledge. Nowhere more clearly than in this speech of Job does the courageous truthfulness of the author show itself. He seems to find his oracle, and then with a sigh return to the path of sober reality because as yet verification of the sublime idea is beyond his power. The vision appears and is fixed in a vivid picture—marking the highest flight of his inspiration—that those who follow may have it before them, to be examined, tried, perhaps approved in the long run. But for himself, or at any rate for his hero, one who has to find his faith through the natural world and its revelations of Divine faithfulness, the bounds within which absolute certainty existed for the human mind at that time are accepted unflinchingly. The hope remains; but assurance is sought on a lower level, where the Divine order visible in the universe sheds light on the moral life of man.

That inspiration should thus work within bounds, conscious of itself, yet restrained by human ignorance, may be questioned. The apprehension of transcendent truth not yet proved by argument, the authoritative statement of such truth for the guidance and confirmation of faith, lastly, complete independence of ordinary

criticism—are not these the functions and qualities of inspiration? And yet, here, the inspired man, with insight fresh and marvellous, declines to allow his hero or any thinker repose in the very hope which is the chief fruit of his inspiration, leaving it as something thrown out, requiring to be tested and verified; and meanwhile he takes his stand as a prophet on those nearer, in a sense more common, yet withal sustaining principles that are within the range of the ordinary mind. Such we shall find to be the explanation of the speeches of the Almighty and their absolute silence regarding the future redemption. Such also may be said to be the reason of the epilogue, apparently so inconsistent with the scope of the poem. On firm ground the writer takes his stand—ground which no thinker of his time could declare to be hollow. The thorough saneness of his mind, shown in this final decision, gives all the more life to the flashes of prediction and the Divine intuitions which leap out of the dark sky hanging low over the suffering man.

The speech of Bildad in chap. xviii., under cover of an account of invariable law was really a dream of special providence. He believed that the Divine King, who, as Christ teaches, "maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust," really singles out the wicked for peculiar treatment corresponding to their iniquity. It is in one sense the sign of vigorous faith to attribute action of this kind to God, and Job himself in his repeated appeals to the unseen Vindicator shows the same conception of providence. Should not One intent on righteousness break through the barriers of ordinary law when doubt is cast on His equity and care? Par-

donable to Job, whose case is altogether exceptional, the notion is one the author sees it necessary to hold in check. There is no Theophany of the kind Job desires. On the contrary his very craving for special intervention adds to his anxiety. Because it is not granted he affirms that God has perverted his right; and when at last the voice of the Almighty is heard, it is to recall the doubter from his personal desires to the contemplation of the vast universe as revealing a wide and wise fidelity. This undernote of the author's purpose, while it serves to guide us in the interpretation of Job's complaints, is not allowed to rise into the dominant. Yet it rebukes those who think the great Divine laws have not been framed to meet their case, who rest their faith not on what God does always and is in Himself, but on what they believe He does sometimes and especially for them. The thoughts of the Lord are very deep. Our lives float upon them like skiffs upon an unfathomable ocean of power and fatherly care.

Of the treatment he receives from men Job complains, yet not because they are the means of his overthrow.

> *"How long will ye vex my soul*
> *And crush me utterly with sayings?*
> *These ten times have ye reproached me;*
> *Ye are not ashamed that ye condemn me.*
> *And be it verily that I have erred,*
> *Mine error remaineth to myself.*
> *Will ye, indeed, exult against me*
> *And reproach me with my disgrace?*
> *Know now that God hath wronged me*
> *And compassed me about with His net."*

Why should his friends be so persistent in charging him with offence? He has not wronged them. If he

has erred, he himself is the sufferer. It is not for them to take part against him. Their exultation is of a kind they have no right to indulge, for they have not brought him to the misery in which he lies. Bildad spoke of the snare in which the wicked is caught. His tone in that passage could not have been more complacent if he himself claimed the honour of bringing retribution on the godless. But it is God, says Job, who hath compassed me with His net.

> *"Behold, of wrong I cry, but I am not heard;*
> *I cry for help, but there is no judgment."*

Day after day, night after night, pains and fears increase: death draws nearer. He cannot move out of the net of misery. As one neglected, outlawed, he has to bear his inexplicable doom, his way fenced in so that he cannot pass, darkness thrown over his world by the hand of God.

Plunging thus anew into a statement of his hopeless condition as one discrowned, dishonoured, a broken man, the speaker has in view all along the hard human judgment which numbers him with the godless. He would melt the hearts of his relentless critics by pleading that their enmity is out of place. If the Almighty is his enemy and has brought him near to the dust of death, why should men persecute him as God? Might they not have pity? There is indeed resentment against providence in his mind; but the anxious craving for human sympathy reacts on his language and makes it far less fierce and bitter than in previous speeches. Grief rather than revolt is now his mood.

> *"He hath stripped me of my glory*
> *And taken my crown from my head.*

He hath broken me down on every side,
Uprooted my hope like a tree.
He hath also kindled his wrath against me
And counted me among His adversaries.
His troops come on together
And cast up their way against me
And encamp around my tent."

So far the Divine indignation has gone. Will his friends not think of it? Will they not look upon him with less of hardness and contempt though he may have sinned? A man in a hostile universe, a feeble man, stricken with disease, unable to help himself, the heavens frowning upon him—why should they harden their hearts?

And yet, see how his brethren have dealt with him! Mark how those who were his friends stand apart, Eliphaz and the rest, behind them others who once claimed kinship with him. How do they look? Their faces are clouded. They must be on God's side against Job. Yea, God Himself has moved them to this.

"He hath put my brethren far from me,
And my confidants are wholly estranged from me.
My kinsfolk have failed
And my familiar friends have forgotten me.
They that dwell in my house and my maids count me for a stranger;
I am an alien in their sight.
I call my servant and he gives me no answer,
I must entreat him with my mouth.
My breath is offensive to my wife,
And my ill savour to the sons of my body.
Even young children despise me;
If I would arise they speak against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth."

The picture is one of abject humiliation. He is rejected by all who once loved him, forced to entreat his servants, become offensive to his wife and grand-

sons, jeered at even by children of the place. The case appears to us unnatural and shows the almost fiendish hardness of the Oriental world; that is to say, if the account is not coloured for dramatic purposes. The intention is to represent the extremity of Job's wretchedness, the lowest depth to which he is reduced. The fire of his spirit is almost quenched by shame and desolation. He shows the days of his misery in the strongest shadow in order to compel, if possible, the sympathy so persistently withheld.

> *"Have pity upon me, have pity upon me, O ye my friends,*
> *For the hand of God hath touched me.*
> *Why do ye persecute me as God,*
> *And are not satisfied with my flesh?"*

Now we understand the purpose of the long description of his pain, both that which God has inflicted and that caused by the alienation and contempt of men. Into his soul the prediction of Bildad has entered, that he will share the fate of the wicked whose memory perishes from the earth, whose name is driven from light into darkness and chased out of the world. Is it to be so with him? That were indeed a final disaster. To bring his friends to some sense of what all this means to him—this is what he struggles after. It is not even the pity of it that is the chief point, although through that he seeks to gain his end. But if God is not to interpose, if his last hour is coming without a sign of heaven's relenting, he would at least have men stand beside him, take his words to heart, believe them possibly true, hand down for his memorial the claim he has made of integrity. Surely, surely he shall not be thought of by the next generation as Job the proud defiant evil-doer laid low by the judgments of an offended God—brought to shame as one

who deserved to be counted amongst the offscourings of the earth. It is enough that God has persecuted him, that God is slaying him—let not men take it upon them to do so to the last. Before he dies let one at least say, Job, my friend, perhaps you are sincere, perhaps you are misjudged.

Urgent is the appeal. It is in vain. Not a hand is stretched out, not one grim face relaxes. The man has made his last attempt. He is now like a pressed animal between the hunter and the chasm. And why is the author so rigorous in his picture of the friends? It is made to all appearance quite inhuman, and cannot be so without design. By means of this inhumanity Job is flung once for all upon his need of God from whom he had almost turned away to man. The poet knows that not in man is the help of the soul, that not in the sympathy of man, not in the remembrance of man, not in the care or even love of man as a passing tenant of earth can the labouring heart put its confidence. From the human judgment Job turned to God at first. From the Divine silence he had well-nigh turned back to human pity. He finds what other sufferers have found, that the silence is allowed to extend beneath him, between him and his fellows, in order that he may finally and effectually direct his hope and faith above himself, above the creaturely race, to Him from whom all came, in whose will and love alone the spirit of man has its life, its hope. Yes, God is bringing home to Himself the man whom He has approved for approval. The way is strange to the feet of Job, as it often is to the weary half-blinded pilgrim. But it is the one way to fulfil and transcend our longings. Neither corporate sympathy nor posthumous immortality can ever stand to a thinking soul

instead of the true firm judgment of its life that waits within the knowledge of God. If He is not for us, the epitaphs and memoirs of time avail nothing. Man's place is in the eternal order or he does indeed cry out of wrong and is not heard.

From men to the written book, from men to the graven rock, more enduring, more public than the book—will this provide what is still unfound?

> *"Oh that now my words were written,*
> *That they were inscribed in a book;*
> *That with an iron stylus and with lead*
> *They were graven in the rock for ever."*

As one accustomed to the uses of wealth Job speaks. He thinks first of a parchment in which his story and his claim may be carefully written and preserved. But he sees at once how perishable that would be and passes to a form of memorial such as great men employed. He imagines a cliff in the desert with a monumental inscription bearing that once he, the Emeer of Uz, lived and suffered, was thrown from prosperity, was accused by men, was worn by disease, but died maintaining that all this befel him unjustly, that he had done no wrong to God or man. It would stand there in the way of the caravans of Tema for succeeding generations to read. It would stand there till the ages had run their course. Kings represent on rocks their wars and triumphs. As one of royal dignity Job would use the same means of continuing his protest and his name.

Yet, so far as his life is concerned, what good,—the story spread northward to Damascus, but he, Job, lost in Sheol? His protest is against forms of death; his claim is for life. There is no life in the sculptured stone. Baffled again he halts midway. His foot on

a crumbling point, there must be yet one spring for safety and refuge.

Who has not felt, looking at the records of the past, inscriptions on tablets, rocks and temples, the wistful throb of antiquity in those anxious legacies of a world of men too well aware of man's forgetfulness? "Whoever alters the work of my hand," says the conqueror called Sargon, "destroys my constructions, pulls down the walls which I have raised—may Asshur, Ninêb, Ramân and the great gods who dwell there pluck his name and seed from the land and let him sit bound at the feet of his foe." Invocation of the gods in this manner was the only resource of him who in that far past feared oblivion and knew that there was need to fear. But to a higher God, in words of broken eloquence, Job is made to commit his cause, seeing beyond the perishable world the imperishable remembrance of the Almighty. So a Hebrew poet breathed into the wandering air of the desert that brave hope which afterwards, far beyond his thought, was in Israel to be fulfilled. Had he been exiled from Galilee? In Galilee was to be heard the voice that told of immortality and redemption.

We must go back in the book to find the beginning of the hope now seized. Already Job has been looking forth beyond the region of this little life. What has he seen?

First and always, Eloah. That name and what it represents do not fail him. He has had terrible experiences, and all of them must have been appointed by Eloah. But the name is venerable still, and despite all difficulties he clings to the idea that righteousness goes with power and wisdom. The power bewilders—the

wisdom plans inconceivable things—but beyond there is righteousness.

Next. He has seen a gleam of light across the darkness of the grave, through the gloom of the under-world. A man going down thither,—his body to moulder into dust, his spirit to wander a shadow in a prison of shadows,—may not remain there. God is almighty—He has the key of Sheol—a star has shown for a little, giving hope that out of the under-world life may be recovered. It is seen that Eloah, the Maker, must have a desire to the work of His hands. What does that not mean?

Again. It has been borne upon his mind that the record of a good life abides and is with the All-seeing. What is done cannot be undone. The wasting of the flesh cannot waste that Divine knowledge. The eternal history cannot be effaced. Spiritual life is lived before Eloah who guards the right of a man. Men scorn Job; but with tears he has prayed to Eloah to right his cause, and that prayer cannot be in vain.

A just prayer cannot be in vain because God is ever just. From this point thought mounts upward. Eloah for ever faithful—Eloah able to open the gate of Sheol—not angry for ever—Eloah keeping the tablet of every life, indifferent to no point of right,—these are the steps of progress in Job's thought and hope. And these are the gain of his trial. In his prosperous time none of these things had been before him. He had known the joy of God but not the secret, the peace not the righteousness. Yet he is not aware how much he has gained. He is coming half unconsciously to an inheritance prepared for him in wisdom and in love by Eloah in whom he trusts. A man needs for life more than he himself can either sow or ripen.

And now, hear Job. Whether the rock shall be graven or not he cannot tell. Does it matter? He sees far beyond that inscribed cliff in the desert. He sees what alone can satisfy the spirit that has learned to live.

"'Tis life whereof our nerves are scant,
Oh life not death, for which we pant;
More life, and fuller, that I want."

Not dimly this great truth flashes through the web of broken ejaculation, panting thought.

"But I know it: my Redeemer liveth;
And afterward on the dust He will stand up;
And after my skin they destroy, even this,
And without my flesh shall I see Eloah,
Whom I shall see FOR ME,
And mine eyes shall behold and not the stranger—
My reins are consumed in my bosom."

The Goël or Redeemer pledged to him by eternal justice is yet to arise, a living Remembrancer and Vindicator from all wrong and dishonour. On the dust that covers death He will arise when the day comes. The diseases that prey on the perishing body shall have done their work. In the grave the flesh shall have passed into decay; but the spirit that has borne shall behold Him. Not for the passing stranger shall be the vindication, but for Job himself. All that has been so confounding shall be explained, for the Most High is the Goël; He has the care of His suffering servant in His own hand and will not fail to issue it in clear satisfying judgment.

For the inspired writer of these words, declaring the faith which had sprung up within him; for us also who desire to share his faith and to be assured of the future vindication, three barriers stand in the way, and these have successively to be passed.

First is the difficulty of believing that the Most High need trouble Himself to disentangle all the rights from the wrongs in human life. Is humanity of such importance in the universe? God is very high; human affairs may be of little consequence to His eternal majesty. Is not this earth on which we dwell one of the smaller of the planets that revolve about the sun? Is not our sun one amongst a myriad, many of them far transcending it in size and splendour? Can we demand or even feel hopeful that the Eternal Lord shall adjust the disordered equities of our little state and appear for the right which has been obscured in the small affairs of time? A century is long to us; but our ages are "moments in the being of the eternal silence." Can it matter to the universe moving through perpetual cycles of evolution, new races and phases of creaturely life arising and running their course—can it matter that one race should pass away having simply contributed its struggle and desire to the far-off result? Conceivably, in the design of a wise and good Creator, this might be a destiny for a race of beings to subserve. How do we know it is not ours?

This difficulty has grown. It stands now in the way of all religion, even of the Christian faith. God is among the immensities and eternities; evolution breaks in wave after wave; we are but one. How can we assure our hearts that the inexterminable longing for equity shall have fulfilment?

Next there is the difficulty which belongs to the individual life. To enjoy the hope, feel the certainty to which Job reached forth, you or I must make the bold assumption that our personal controversies are of eternal importance. One is obscure; his life has moved in a very narrow circle. He has done little, he knows

little. His sorrows have been keen, but they are brief and limited. He has been held down, scorned, afflicted. But after all why should God care? To adjust the affairs of nations, to bring out the world's history in righteousness may be God's concern. But suppose a man lives bravely, bears patiently, preserves his life from evil, though he have to suffer and even go down in darkness, may not the end of the righteous King be gained by the weight his life casts into the scale of faith and virtue? Should not the man be satisfied with this result of his energy and look for nothing more? Does eternal righteousness demand anything more on behalf of a man? Included in this is the question whether the disputes between men, the small ignorances, egotisms, clashing of wills, need a final assize. Are they not trifling and transient? Can we affirm that in these is involved an element of justice which it concerns our Maker to establish before the worlds?

The third barrier is not less than the others to modern thought. How is our life to be preserved or revived, so that personally and consciously we shall have our share in the clearing up of the human story and be gladdened by the "Well done, good and faithful servant" of the Judge? That verdict is entirely personal; but how may the faithful servant live to hear it? Death appears inexorable. Despite the resurrection of Christ, despite the words He has spoken, "I am the resurrection and the life," even to Christians the vision is often clouded, the survival of consciousness hard to believe in. How did the author of Job pass this barrier —in thought, or in hope? Are we content to pass it only in hope?

I answer all these questions together. And the

answer lies in the very existence of the idea of justice, our knowledge of justice, our desire for it, the fragmentariness of our history till right has been done to us by others, by us to others, by man to God, and God to man—the full right, whatever that may involve.

Whence came our sense of justice? We can only say, From Him who made us. He gave us such a nature as cannot be satisfied nor find rest till an ideal of justice, that is of acted truth, is framed in our human life and everything possible done to realise it. Upon this acted truth all depends, and till it is reached we are in suspense. Deep in the mind of man lies that need. Yet it is always a hunger. More and more it unsettles him, keeps him in unrest, turning from scheme to scheme of ethic and society. He is ever making compromises, waiting for evolutions; but nature knows no compromises and gives him no clue save in present fact. Is it possible that He who made us will not overpass our poor best, will not sweep aside the shifts and evasions current in our imperfect economy? The passion for righteousness comes from him; it is a ray of Himself. The soul of the good man craving perfect holiness and toiling for it in himself, in others, can it be greater than God, more strenuous, more subtle than the Divine evolution that gave him birth, the Divine Father of his spirit? Impossible in thought, impossible in fact.

No. Justice there is in every matter. Surely science has taught us very little if it has not banished the notion that the *small* means the *unimportant*, that minute things are of no moment in evolution. For many years past science has been constructing for us the great argument of universal physical fidelity, universal weaving of the small details into the vast evolutionary design. The

microscopist, the biologist, the chemist, the astronomer, each and all are engaged in building up this argument, forcing the confession that the universe is one of inconceivably small things ordered throughout by law. Finish and care would seem to be given everywhere to minutiæ as though, that being done, the great would certainly evolve. Further, science even when dealing with material things emphasises the importance of mind. The truthfulness of nature at any point in the physical range is a truthfulness of the Overnature to the mind of man, a correlation established between physical and spiritual existence. Wherever order and care are brought into view there is an exaltation of the human reason which perceives and relates. All would be thrown into confusion if the fidelity recognised by the mind did not extend to the mind itself, if the sanity and development of the mind were not included in the order of the universe. For the psychological student this is established, and the working of evolutionary law is being traced in the obscure phenomena of consciousness, sub-consciousness and habit.

Is it of importance that each of the gases shall have laws of diffusion and combination, shall act according to those laws, unvaryingly affecting vegetable and animal life? Unless those laws wrought in constancy or equity at every moment all would be confusion. Is it of importance that the bird, using its wings, shall be able to soar into the atmosphere; that the wings adapted for flight shall find an atmosphere in which their exercise produces movement? Here again is an equity which enters into the very constitution of the cosmos, which must be a form of the one supreme law of the cosmos. Once more, is it of importance that the thinker shall find sequences and relations, when once established,

a sound basis for prediction and discovery, that he shall be able to trust himself on lines of research and feel certain that, at every point, for the instrument of inquiry there is answering verity? Without this correspondence man would have no real place in evolution, he would flutter an aimless unrelated sensitiveness through a storm of physical incidents.

Advance to the most important facts of mind, the moral ideas which enter into every department of thought, the inductions through which we find our place in another range than the physical. Does the fidelity already traced now cease? Is man at this point beyond the law of faithfulness, beyond the invariable correlation of environment with faculty? Does he now come to a region which he cannot choose but enter, where, however, the cosmos fails him, the beating wing cannot rise, the inquiring mind reaches no verity, and the consciousness does flutter an inexplicable thing through dreams and illusions? A man has it in his nature to seek justice. Peace for him there is none unless he does what is right and can believe that right will be done. With this high conviction in his mind he is opposed, as in this Book of Job, by false men, overthrown by calamity, covered with harsh judgment. Death approaches and he has to pass away from a world that seems to have failed him. Shall he never see his right nor God's righteousness? Shall he never come to his own as a man of good will and high resolve? Has he been true to a cosmos which after all is treacherous, to a rule of virtue which has no authority and no issue? He believes in a Lord of infinite justice and truth; that his life, small as it is, cannot be apart from the pervading law of equity. Is that his dream? Then any moment

the whole system of the universe may collapse like a bubble blown upon a marsh.

Now let us clearly understand the point and value of the argument. It is not that a man who has served God here and suffered here must have a joyful immortality. What man is faithful enough to make such a claim? But the principle is that God must vindicate His righteousness in dealing with the man He has made, the man He has called to trust Him. It matters not who the man is, how obscure his life has been, he has this claim on God, that to him the eternal righteousness ought to be made clear. Job cries for his own justification; but the doubt about God involved in the slur cast upon his own integrity is what rankles in his heart; from that he rises in triumphant protest and daring hope. He must live till God clears up the matter. If he dies he must revive to have it all made clear. And observe, if it were only that ignorant men cast doubt on providence, the resurrection and personal redemption of the believer would not be necessary. God is not responsible for the foolish things men say, and we could not look for resurrection because our fellow-creatures misrepresent God. But Job feels that God Himself has caused the perplexity. God sent the flash of lightning, the storm, the dreadful disease; it is God who by many strange things in human experience seems to give cause for doubt. From God in nature, God in disease, God in the earthquake and the thunderstorm, God whose way is in the sea and His path in the mighty waters—from this God, Job cries in hope, in moral conviction, to God the Vindicator, the eternally righteous One, Author of nature and Friend of man.

This life may terminate before the full revelation of right is made; it may leave the good in darkness and the evil flaunting in pride; the believer may go down in shame and the atheist have the last word. Therefore a future life with judgment in full must vindicate our Creator; and every personality involved in the problems of time must go forward to the opening of the seals and the fulfilment of the things that are written in the volumes of God. This evolution being for the earlier stage and discipline of life, it works out nothing, completes nothing. What it does is to furnish the awaking spirit with material of thought, opportunity for endeavour, the elements of life; with trial, temptation, stimulus, and restraint. No one who lives to any purpose or thinks with any sincerity can miss in the course of his life one hour at least in which he shares the tragical contest and adds the cry of his own soul to that of Job, his own hope to that of ages that are gone, straining to see the Goël who undertakes for every servant of God.

> *"I know it: my Redeemer liveth,*
> *And afterward on the dust He will stand up;*
> *And without my flesh I shall see Eloah."*

By slow cycles of change the vast scheme of Divine providence draws toward a glorious consummation. The believer waits for it, seeing One who has gone before him and will come after him, the Alpha and Omega of all life. The fulness of time will at length arrive, the time foreordained by God, foretold by Christ, when the throne shall be set, the judgment shall be given, and the æons of manifestation shall begin.

And who in that day shall be the sons of God? Which of us can say that he knows himself worthy of

immortality? How imperfect is the noblest human life, how often it falls away into the folly and evil of the world! We need one to deliver us from the imperfection that gives to all we are and do the character of evanescence, to set us free from our entanglements and bring us into liberty. We are poor erring creatures. Only if there is a Divine purpose of grace that extends to the unworthy and the frail, only if there is redemption for the earthly, only if a Divine Saviour has undertaken to justify our existence as moral beings, can we look hopefully into the future. Job looked for a Redeemer who would bring to light a righteousness he claimed to possess. But our Redeemer must be able to awaken in us the love of a righteousness we alone could never see and to clothe us in a holiness we could never of ourselves attain. The problem of justice in human life will be solved because our race has a Redeemer whose judgment when it falls will fall in tenderest mercy, who bore our injustice for our sakes and will vindicate for us that transcendent righteousness which is for ever one with love.

XVII.

IGNORANT CRITICISM OF LIFE.

ZOPHAR SPEAKS. CHAP. XX.

THE great saying that quickens our faith and carries thought into a higher world conveyed no Divine meaning to the man from Naamah. The author must have intended to pour scorn on the hide-bound intelligence and rude bigotry of Zophar, to show him dwarfed by self-content and zeal not according to knowledge. When Job affirmed his sublime confidence in a Divine Vindicator, Zophar caught only at the idea of an avenger. What is this notion of a Goël on whose support a condemned man dares to count, who shall do judgment for him? And his resentment was increased by the closing words of Job:—

> "*If ye say, How may we pursue him?*
> *And that the cause of the matter is in me—*
> *Then beware of the sword!*
> *For hot are the punishments of the sword,*
> *That ye may know there is judgment.*"

If they went on declaring that the root of the matter, that is, the real cause of his affliction, was to be found in his own bad life, let them beware the avenging sword of Divine justice. He certainly implies that his Goël may become their enemy if they continue to persecute him with false charges. To Zophar the suggestion

is intolerable. With no little irritation and anger he begins:—

> *"For this do my thoughts answer me,*
> *And by reason of this there is haste in me—*
> *I hear the reproof which puts me to shame,*
> *And the spirit of my understanding gives me answer."*

He speaks more hotly than in his first address, because his pride is touched, and that prevents him from distinguishing between a warning and a personal threat. To a Zophar every man is blind who does not see as he sees, and every word offensive that bids him take pause. Believers of his kind have always liked to appropriate the defence of truth, and they have seldom done anything but harm. Conceive the dulness and obstinacy of one who heard an inspired utterance altogether new to human thought, and straightway turned in resentment on the man from whom it came. He is an example of the bigot in the presence of genius, a little uncomfortable, a good deal affronted, very sure that he knows the mind of God, and very determined to have the last word. Such were the Scribes and Pharisees of our Lord's time, most religious persons and zealous for what they considered sound doctrine. His light shone in darkness, and their darkness comprehended it not; they did Him to death with an accusation of impiety and blasphemy—"He made Himself the Son of God," they said.

Zophar's whole speech is a fresh example of the dogmatic hardness the writer was assailing, the closure of the mind and the stiffening of thought. One might not unjustly accuse this speaker of neglecting the moral difference between the profane whose triumph and joy he declares to be short, and the good man whose career is full of years and honour. We may almost

say that to him outward success is the only mark of inward grace, and that prosperous hypocrisy would be mistaken by him for the most beautiful piety. His whole creed about providence and retribution is such that he is on the way to utter confusion of mind. Why, he has said to himself that Job is a wicked and false man—Job whose striking characteristic is outspoken truthfulness, whose integrity is the pride of his Divine Master. And if Zophar once accepts it as indisputable that Job is neither good nor sincere, what will the end be for himself? With more and more assurance he will judge from a man's prosperity that he is righteous, and from his afflictions that he is a reprobate. He will twist and torture facts of life and modes of thought, till the worship of property will become his real cult, and to him the poor will of necessity seem worthless. This is just what happened in Israel. It is just what slovenly interpretation of the Bible and providence has brought many to in our own time. Side by side with a doctrine of self-sacrifice incredible and mischievous, there is a doctrine of the earthly reward of godliness—religion profitable for the life that now is, in the way of filling the pockets and conducting to eminent seats—an absurd and hurtful doctrine, for ever being taught in one form if not another, and applied all along the line of human life. An honest, virtuous man, is he sure to find a good place in our society? The rich broker or manufacturer, because he washes, dresses, and has twenty servants to wait upon him, is he therefore a fine soul? Nobody will say so. Yet Christianity is so little understood in some quarters, is so much associated with the error of Zophar, that within the church a score are of his opinion for one who is in Job's perplexity. Outside,

the proportion is much the same. The moral ideas and philanthropies of our generation are perverted by the notion that no one is succeeding as a man unless he is making money and rising in the social scale. So, independence of mind, freedom, integrity, and the courage by which they are secured, are made of comparatively little account.

It will be said that if things were rightly ordered, Christian ideas prevailing in business, in legislation and social intercourse, the best people would certainly be in the highest places and have the best of life, and that, meanwhile, the improvement of the world depends on some approximation to this state of affairs. That is to say, spiritual power and character must come into visible union with the resources of the earth and possession of its good things, otherwise there will be no moral progress. Divine providence, we are told, works after that manner; and the reasoning is plausible enough to require close attention. There has always been peril for religion in association with external power and prestige—and the peril of religion is the peril of progress. Will spiritual ideas ever urge those whose lives they rule to seek with any solicitude the gifts of time? Will they not, on the other hand, increasingly, as they ought, draw the desires of the best away from what is immediate, earthly, and in all the lower senses personal? To put it in a word, must not the man of spiritual mind always be a prophet, that is, a critic of human life in its relations to the present world? Will there come a time in the history of the race when the criticism of the prophet shall no longer be needed and his mantle will fall from him? That can only be when all the Lord's people are prophets, when everywhere the earthly is counted as nothing in

view of the heavenly, when men will seek continually a new revelation of good, and the criticism of Christ shall be so acknowledged that no one shall need to repeat after Him, "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?" By heavenly means alone shall heavenly ends be secured, and the keen pursuit of earthly good will never bring the race of men into the paradise where Christ reigns. Outward magnificence is neither a symbol nor an ally of spiritual power. It hinders instead of aiding the soul in the quest of what is eternally excellent, touching the sensuous, not the divine, in man. Christ is still, as in the days of His flesh, utterly indifferent to the means by which power and distinction are gained in the world. The spread of His ideas, the manifestation of His Godhead, the coming of His Kingdom, depend not the least on the countenance of the great and the impression produced on rude minds by the shows of wealth. The first task of His gospel everywhere is to correct the barbaric tastes of men; and the highest and best in a spiritual age will be, as He was, thinkers, seers of truth, lovers of God and man, lowly in heart and life. These will express the penetrating criticism that shall move the world.

Zophar discourses of one who is openly unjust and rapacious. He is candid enough to admit that, for a time, the schemes and daring of the wicked may succeed, but affirms that, though his head may "reach to the clouds," it is only that he may be cast down.

> "*Knowest thou not this from of old,*
> *Since man was placed upon earth,*
> *That the triumphing of the wicked is short,*

And the joy of the godless but for a moment?
Though his excellency ascend to heaven,
And his head reach to the clouds,
Yet he shall perish for ever like his own dung:
They who saw him shall say, Where is he?
Like a dream he shall flee, no more to be found,
Yea, he shall be chased away like a night-vision."

As a certainty, based on facts quite evident since the beginning of human history, Zophar presents anew the overthrow of the evil-doer. He is sure that the wicked does not keep his prosperity through a long life. Such a thing has never occurred in the range of human experience. The godless man is allowed, no doubt, to lift himself up for a time; but his day is short. Indeed he is great for a moment only, and that in appearance. He never actually possesses the good things of earth, but only seems to possess them. Then in the hour of judgment he passes like a dream and perishes for ever. The affirmation is precisely that which has been made again and again; and with some curiosity we scan the words of Zophar to learn what addition he makes to the scheme so often pressed.

Sooth to say, there is no reasoning, nothing but affirmation. He discusses no doubtful case, enters into no careful discrimination of the virtuous who enjoy from the godless who perish, makes no attempt to explain the temporary success granted to the wicked. The man he describes is one who has acquired wealth by unlawful means, who conceals his wickedness, rolling it like a sweet morsel under his tongue. We are told further that he has oppressed and neglected the poor and violently taken away a house, and he has so behaved himself that all the miserable watch for his downfall with hungry eyes. But these charges, virtually of avarice, rapacity, and inhumanity, are far from

definite, far from categorical. Not without reason would any man have so bad a reputation, and if deserved it would ensure the combination against him of all right-minded people. But men may be evil-hearted and inhuman who are not rapacious; they may be vile and yet not given to avarice. And Zophar's account of the ruin of the profane, though he makes it a Divine act, pictures the rising of society against one whose conduct is no longer endurable—a robber chief, the tyrant of a valley. His argument fails in this, that though the history of the proud evil-doer's destruction were perfectly true to fact, it would apply to a very few only amongst the population,—one in ten thousand,—leaving the justice of Divine providence in greater doubt than ever, because the avarice and selfishness of smaller men are not shown to have corresponding punishment, are not indeed so much as considered. Zophar describes one whose bold and flagrant iniquity rouses the resentment of those not particularly honest themselves, not religious, nor even humane, but merely aware of their own danger from his violent rapacity. A man, however, may be avaricious who is not strong, may have the will to prey on others but not the power. The real distinction, therefore, of Zophar's criminal is his success in doing what many of those he oppresses and despoils would do if they were able, and the picturesque passage leaves no deep moral impression. We read it and seem to feel that the overthrow of this evil-doer is one of the rare and happy instances of poetical justice which sometimes occur in real life, but not so frequently as to make a man draw back in the act of oppressing a poor dependant or robbing a helpless widow.

In all sincerity Zophar speaks, with righteous in-

dignation against the man whose ruin he paints, persuaded that he is following, step for step, the march of Divine judgment. His eye kindles, his voice rings with poetic exultation.

"He hath swallowed down riches; he shall vomit them again:
God shall cast them out of his belly.
He shall suck the poison of asps;
The viper's tongue shall slay him.
He shall not look upon the rivers,
The flowing streams of honey and butter.
That which he toiled for shall he restore,
And shall not swallow it down;
Not according to the wealth he has gotten
Shall he have enjoyment.
There was nothing left that he devoured not;
Therefore his prosperity shall not abide.
In his richest abundance he shall be in straits;
The hand of every miserable one shall come upon him.
When he is about to fill his belly
God shall cast the fury of His wrath upon him
And rain upon him his food."

He has succeeded for a time, concealing or fortifying himself among the mountains. He has store of silver and gold and garments taken by violence, of cattle and sheep captured in the plain. But the district is roused. Little by little he is driven back into the uninhabited desert. His supplies are cut off and he is brought to extremity. His food becomes to him as the gall of asps. With all his ill-gotten wealth he is in straits, for he is hunted from place to place. Not for him now the luxury of the green oasis and the coolness of flowing streams. He is an outlaw, in constant danger of discovery. His children wander to places where they are not known and beg for bread. Reduced to abject fear, he restores the goods he had taken by violence, trying to buy off the enmity of his pursuers.

Then come the last skirmish, the clash of weapons, ignominious death.

> *"He shall flee from the iron weapon,*
> *And the bow of brass shall pierce him through.*
> *He draweth it forth; it cometh out of his body:*
> *Yea, the glittering shaft cometh out of his gall.*
> *Terrors are upon him,*
> *All darkness is laid up for his treasures;*
> *A fire not blown shall consume him,*
> *It shall devour him that is left in his tent.*
> *The heaven shall reveal his iniquity,*
> *And the earth shall rise against him.*
> *The increase of his house shall depart,*
> *Be washed away in the day of His wrath.*
> *This is the lot of a wicked man from God,*
> *And the heritage appointed to him by God."*

Vain is resistance when he is brought to bay by his enemies. A moment of overwhelming terror, and he is gone. His tent blazes up and is consumed, as if the breath of God made hot the avenging flame. Within it his wife and children perish. Heaven seems to have called for his destruction and earth to have obeyed the summons. So the craft and strength of the free-booter, living on the flocks and harvests of industrious people, are measured vainly against the indignation of God, who has ordained the doom of wickedness.

A powerful word-picture. Yet if Zophar and the rest taught such a doctrine of retribution, and, put to it, could find no other; if they were in the way of saying, "This is the lot of a wicked man from God," how far away must Divine judgment have seemed from ordinary life, from the falsehoods daily spoken, the hard words and blows dealt to the slave, the jealousies and selfishnesses of the harem. Under the pretext of showing the righteous Judge, Zophar makes it impossible, or next to impossible, to realise His

presence and authority. Men must be stirred up on God's behalf or His judicial anger will not be felt.

It is however when we apply the picture to the case of Job that we see its falsehood. Against the facts of his career Zophar's account of Divine judgment stands out as flat heresy, a foul slander charged on the providence of God. For he means that Job wore in his own settlement the hypocritical dress of piety and benevolence and must have elsewhere made brigandage his trade, that his servants who died by the sword of Chaldæans and Sabeans and the fire of heaven had been his army of rievers, that the cause of his ruin was heaven's intolerance and earth's detestation of so vile a life. Zophar describes poetic justice, and reasons back from it to Job. Now it becomes flagrant injustice against God and man. We cannot argue from what sometimes is to what must be. Although Zophar had taken in hand to convict one really and unmistakably a miscreant, truth alone would have served the cause of righteousness. But he assumes, conjectures, and is immeasurably unjust and cruel to his friend.

XVIII.

ARE THE WAYS OF THE LORD EQUAL?

JOB SPEAKS. CHAP. xxi.

WITH less of personal distress and a more collected mind than before Job begins a reply to Zophar. His brave hope of vindication has fortified his soul and is not without effect upon his bodily state. The quietness of tone in this final address of the second colloquy contrasts with his former agitation and the growing eagerness of the friends to convict him of wrong. True, he has still to speak of facts of human life troublous and inscrutable. Where they lie he must look, and terror seizes him, as if he moved on the edge of chaos. It is, however, no longer his own controversy with God that disquiets him. For the time he is able to leave that to the day of revelation. But seeing a vaster field in which righteousness must be revealed, he compels himself, as it were, to face the difficulties which are encountered in that survey. The friends have throughout the colloquy presented in varying pictures the offensiveness of the wicked man and his sure destruction. Job, extending his view over the field they have professed to search, sees the facts in another light. While his statement is in the way of a direct negative to Zophar's theory, he has to point out what seems dreadful injustice in the providence of God. He is not however, drawn anew into the tone of revolt.

The opening words are as usual expostulatory, but with a ring of vigour. Job sets the arguments of his friends aside and the only demand he makes now is for their attention.

> *"Hear diligently my speech,*
> *And let that be your consolations.*
> *Suffer me that I may speak;*
> *And after I have spoken, mock on.*
> *As for me, is my complaint of man?*
> *And why should I not be impatient?"*

What he has said hitherto has had little effect upon them; what he is to say may have none. But he will speak; and afterwards, if Zophar finds that he can maintain his theory, why, he must keep to it and mock on. At present the speaker is in the mood of disdaining false judgment. He quite understands the conclusion come to by the friends. They have succeeded in wounding him time after time. But what presses upon his mind is the state of the world as it really is. Another impatience than of human falsehood urges him to speak. He has returned upon the riddle of life he gave Zophar to read—why the tents of robbers prosper and they that provoke God are secure (chap. xii. 6). Suppose the three let him alone for a while and consider the question largely, in its whole scope. They shall consider it, for, certainly, the robber chief may be seen here and there in full swing of success, with his children about him, gaily enjoying the fruit of sin, and as fearless as if the Almighty were his special protector. Here is something that needs clearing up. Is it not enough to make a strong man shake?

> *"Mark me, and be astonished,*
> *And lay the hand upon the mouth.*
> *Even while I remember I am troubled,*
> *And trembling taketh hold of my flesh—*

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is settled with them in their sight,
And their offspring before their eyes;
Their houses are in peace, without fear,
And the rod of God is not upon them. . .
They send forth their little ones like a flock,
And their children dance;
They sing to the timbrel and lute,
And rejoice at the sound of the pipe.
They spend their days in ease,
And in a moment go down to Sheol.
Yet they said to God, Depart from us,
For we desire not to know Thy ways.
What is Shaddai that we should serve Him?
And what profit should we have if we pray unto Him?"

Contrast the picture here with those which Bildad and Zophar painted—and where lies the truth? Sufficiently on Job's side to make one who is profoundly interested in the question of Divine righteousness stand appalled. There was an error of judgment inseparable from that early stage of human education in which vigour and the gains of vigour counted for more than goodness and the gains of goodness, and this error clouding the thought of Job made him tremble for his faith. Is nature God's? Does God arrange the affairs of this world? Why then, under His rule, can the godless have enjoyment, and those who deride the Almighty feast on the fat things of His earth? Job has sent into the future a single penetrating look. He has seen the possibility of vindication, but not the certainty of retribution. The underworld into which the evil-doer descends in a moment, without protracted misery, appears to Job no hell of torment. It is a region of reduced, incomplete existence, not of penalty. The very clearness with which he saw vindication for himself, that is, for the good man, makes it needful to see the wrong-doer

judged and openly condemned. Where then shall this be done? The writer, with all his genius, could only throw one vivid gleam beyond the present. He could not frame a new idea of Sheol, nor, passing its cloud confines, reach the thought of personality continuing in acute sensations either of joy or pain. The ungodly ought to feel the heavy hand of Divine justice in the present state of being. But he does not. Nature makes room for him and his children, for their gay dances and life-long hilarity. Heaven does not frown. "The wicked live, become old, yea, wax mighty in power; their houses are in peace, without fear."

From the climax of chap. xix. the speeches of Job seem to fall away instead of advancing. The author had one brilliant journey into the unseen, but the peak he reached could not be made a new point of departure. Knowledge he did not possess was now required. He saw before him a pathless ocean where no man had shown the way, and inspiration seems to have failed him. His power lay in remarkably keen analysis and criticism of known theological positions and in glowing poetic sense. His inspiration working through these persuaded him that everywhere God is the Holy and True. It is scarcely to be supposed that condemnation of the evil could have seemed to him of less importance than vindication of the good. Our conclusion therefore must be that a firm advance into the other life was not for genius like his, nor for human genius at its highest. One more than man must speak of the great judgment and what lies beyond.

Clearly Job sees the unsolved enigma of the godless man's prosperous life, states it, and stands trembling. Regarding it what have other thinkers said? "If the law of all creation were justice," says John Stuart Mill,

"and the Creator omnipotent, then in whatever amount suffering and happiness might be dispensed to the world, each person's share of them would be exactly proportioned to that person's good or evil deeds; no human being would have a worse lot than another without worse deserts; accident or favouritism would have no part in such a world, but every human life would be the playing out of a drama constructed like a perfect moral tale. No one is able to blind himself to the fact that the world we live in is totally different from this." Emerson, again, facing this problem, repudiates the doctrine that judgment is not executed in this world. He affirms that there is a fallacy in the concession that the bad are successful, that justice is not done now. "Every ingenuous and aspiring soul," he says, "leaves the doctrine behind him in his own experience; and all men feel sometimes the falsehood which they cannot demonstrate." His theory is that there is balance or compensation everywhere. "Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know, that they do not touch him;—but the brag is on his lips, the conditions are in his soul. If he escapes them in one part, they attack him in another more vital part. . . . The ingenuity of man has always been dedicated to the solution of one problem,—how to detach the sensual sweet, the sensual strong, the sensual bright, from the moral sweet, the moral deep, the moral fair; that is, again, to contrive to cut clean off this upper surface so thin as to leave it bottomless; to get a *one end*, without an *other end*. . . . This dividing and detaching is steadily counteracted. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, so soon as

we seek to separate them from the whole. We can no more halve things and get the sensual good, by itself, than we can get an inside that shall have no outside, or a light without a shadow. . . For everything you have missed, you have gained something else, and for everything you gain you lose something. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate but kills the owner. . . . We feel defrauded of the retribution due to evil acts, because the criminal adheres to his vice and contumacy, and does not come to a crisis or judgment anywhere in visible nature. There is no stunning confutation of his nonsense before men and angels. Has he therefore outwitted the law? Inasmuch as he carries the malignity and the lie with him, he so far deceases from nature. In some manner there will be a demonstration of the wrong to the understanding also; but, should we not see it, this deadly deduction makes square the account." * The argument reaches far beneath that superficial condemnation of the order of providence which disfigures Mr. Mill's essay on Nature. So far as it goes, it illuminates the present stage of human existence. The light, however, is not sufficient, for we cannot consent to the theory that in an ideal scheme, a perfect or eternal state, he who would have holiness must sacrifice power, and he who would be true must be content to be despised. There is, we cannot doubt, a higher law; for this does not in any sense apply to the life of God Himself. In the discipline which prepares for liberty, there must be restraints and limitations, gain—that is, development—by renunciation; earthly ends must be subordinated to

* Emerson, Essay III. "Compensation."

spiritual; sacrifices must be made. But the present state does not exhaust the possibilities of development nor close the history of man. There is a kingdom out of which shall be taken all things that offend. To Emerson's compensations must be added the compensation of Heaven. Still he lifts the problem out of the deep darkness which troubled Job.

And with respect to the high position and success bad men are allowed to enjoy, another writer, Bushnell, well points out that permission of their opulence and power by God aids the development of moral ideas. "It is simply letting society and man be what they are, to show what they are." The retributive stroke, swift and visible, is not needed to declare this. "If one is hard upon the poor, harsh to children, he makes, or may, a very great discovery of himself. What is in him is mirrored forth by his acts, and distinctly mirrored in them. . If he is unjust, passionate, severe, revengeful, jealous, dishonest, and supremely selfish, he is in just that scale of society or social relationship that brings him out to himself. . . Evil is scarcely to be known as evil till it takes the condition of authority. We do not understand it till we see what kind of god it will make, and by what sort of rule it will manage its empire. Just here all the merit of God's plan, as regards the permission of power in the hands of wicked men, will be found to hinge; namely, on the fact that evil is not only revealed in its baleful presence and agency, but the peoples and ages are put heaving against it and struggling after deliverance from it." * It was, we say, Job's difficulty that against the new conception of Divine righteousness which he sought

* Bushnell, "Moral Uses of Dark Things."

the early idea stood opposed that life meant vigour mainly in the earthly range. During a long period of the world's history this belief was dominant, and virtue signified the strength of man's arm, his courage in conflict, rather than his truth in judgment and his purity of heart. The outward gains corresponding to that early virtue were the proof of the worth of life. And even when the moral qualities began to be esteemed, and a man was partly measured by the quality of his soul, still the tests of outward success and the gains of the inferior virtue continued to be applied to his life. Hence the perturbation of Job and, to some extent, the false judgment of providence quoted from a modern writer.

But the chapter we are considering shows, if we rightly interpret the obscure 16th verse, that the author tried to get beyond the merely sensuous and earthly reckoning. Those prospered who denied the authority of God and put aside religion with the rudest scepticism. There was no good in prayer, they said; it brought no gain. The Almighty was nothing to them. Without thought of His commands they sought their profit and their pleasure, and found all they desired. Looking steadfastly at their life, Job sees its hollowness, and abruptly exclaims:—

> *"Ha! their good is not in their hand:*
> *The counsel of the wicked be far from me!"*

Good! was that good which they grasped—their abundance, their treasure? Were they to be called blessed because their children danced to the lute and the pipe and they enjoyed the best earth could provide? The real good of life was not theirs. They had not God; they had not the exultation of trusting and

serving Him; they had not the good conscience towards God and man which is the crown of life. The man lying in disease and shame would not exchange his lot for theirs.

But Job must argue still against his friends' belief that the wicked are visited with the judgment of the Most High in the loss of their earthly possessions. "The triumphing of the wicked is short," said Zophar, "and the joy of the godless but for a moment." Is it so?

> *"How often is the lamp of the wicked put out?*
> *That their calamity cometh upon them?*
> *That God distributeth sorrows in His anger?*
> *That they are as stubble before the wind,*
> *And as chaff that the storm carrieth away?"*

One in a thousand, Job may admit, has the light extinguished in his tent and is swept out of the world. But is it the rule or the exception that such visible judgment falls even on the robber chief? The first psalm has it that the wicked are "like the chaff which the wind driveth away." The words of that chant may have been in the mind of the author. If so, he disputes the doctrine. And further he rejects with contempt the idea that though a transgressor himself lives long and enjoys to the end, his children after him may bear his punishment.

> *"Ye say, God layeth up his iniquity for his children.*
> *Let Him recompense it unto himself, that he may know it.*
> *Let his own eyes see his destruction,*
> *And let him drink of the wrath of Shaddai.*
> *For what pleasure hath he in his house after him,*
> *When the number of his moons is cut off in the midst?"*

The righteousness Job is in quest of will not be satisfied with visitation of the iniquities of the fathers

upon the children. He will not accept the proverb which Ezekiel afterwards repudiated, "The fathers have eaten sour grapes, the children's teeth are set on edge." He demands that the ways of God shall be equal, that the soul that sinneth shall bear its punishment. Is it anything to a wicked man that his children are scattered and have to beg their bread when he has passed away? A man grossly selfish would not be vexed by the affliction of his family even if, down in Sheol, he could know of it. What Zophar has to prove is that every man who has lived a godless life is made to drink the cup of Shaddai's indignation. Though he trembles in sight of the truth, Job will press it on those who argue falsely for God.

And with the sense of the inscrutable purposes of the Most High burdening his soul he proceeds—

> *"Shall any teach God knowledge?*
> *Seeing He judgeth those that are high?"*

Easy was it to insist that thus or thus Divine providence ordained. But the order of things established by God is not to be forced into harmony with a human scheme of judgment. He who rules in the heights of heaven knows how to deal with men on earth; and for them to teach Him knowledge is at once arrogant and absurd. The facts are evident, must be accepted and reckoned with in all submission; especially must his friends consider the fact of death, how death comes, and they will then find themselves unable to declare the law of the Divine government.

As yet, even to Job, though he has gazed beyond death, its mystery is oppressive; and he is right in urging that mystery upon his friends to convict them of ignorance and presumption. Distinctions they affirm

to lie between the good and the wicked are not made by God in appointing the hour of death. One is called away in his strong and lusty manhood; another lingers till life becomes bitter and all the bodily functions are impaired. "Alike they lie down in the dust and the worms cover them." The thought is full of suggestion; but Job presses on, returning for a moment to the false charges against himself that he may bring a final argument to bear on his accusers.

> *"Behold, I know your thoughts,*
> *And the devices ye wrongfully imagine against me.*
> *For ye say, Where is the house of the prince?*
> *And, Where the tents in which the wicked dwelt?*
> *Have ye not asked them that go by the way?*
> *And do ye not regard their tokens—*
> *That the wicked is spared in the day of destruction,*
> *That they are led forth in the day of wrath?"*

So far from being overwhelmed in calamity the evil doer is considered, saved as by an unseen hand. Whose hand? My house is wasted, my habitations are desolate, I am in extremity, ready to die. True: but those who go up and down the land would teach you to look for a different end to my career if I had been the proud transgressor you wrongly assume me to have been. I would have found a way of safety when the storm-clouds gathered and the fire of heaven burned. My prosperity would scarcely have been interrupted. If I had been what you say, not one of you would have dared to charge me with crimes against men or impiety towards God. You would have been trembling now before me. The power of an unscrupulous man is not easily broken. He faces fate, braves and overcomes the judgment of society.

And society accepts his estimate of himself, counts him happy,—pays him honour at his death. The

scene at his funeral confutes the specious interpretation of providence that has been so often used as a weapon against Job. Perhaps Eliphaz, Bildad, and Zophar know something of obsequies paid to a prosperous tyrant, so powerful that they dared not deny him homage even when he lay on his bier. Who shall repay the evil-doer what he hath done?

> *"Yea, he is borne to the grave,*
> *And they keep watch over his tomb;*
> *The clods of the valley are sweet to him,*
> *And all men draw after him,*
> *As without number they go before him."*

It is the gathering of a country-side, the tumultuous procession, a vast disorderly crowd before the bier, a multitude after it surging along to the place of tombs. And there, in nature's greenest heart, where the clods of the valley are sweet, they make his grave—and there as over the dust of one of the honourable of the earth they keep watch. Too true is the picture. Power begets fear and fear enforces respect. With tears and lamentations the Arabs went, with all the trappings of formal grief moderns may be seen in crowds following the corpse of one who had neither a fine soul nor a good heart, nothing but money and success to commend him to his fellow-men.

So the writer ends the second act of the drama, and the controversy remains much where it was. The meaning of calamity, the nature of the Divine government of the world are not extracted. This only is made clear, that the opinion maintained by the three friends cannot stand. It is not true that joy and wealth are the rewards of virtuous life. It is not always the case that the evil-doer is overcome by temporal

disaster. It is true that to good and bad alike death is appointed, and together they lie down in the dust. It is true that even then the good man's grave may be forsaken in the desert, while the impious may have a stately sepulchre. A new way is made for human thought in the exposure of the old illusions and the opening up of the facts of existence. Hebrew religion has a fresh point of departure, a clearer view of the nature and end of all things. The thought of the world receives a spiritual germ; there is a making ready for Him who said, "A man's life consisteth not in the abundance of the things which he possesseth," and "What doth it profit a man to gain the whole world, and forfeit his life?" When we know what the earthly cannot do for us we are prepared for the gospel of the spiritual and for the living word.

THE THIRD COLLOQUY.

XIX.

DOGMATIC AND MORAL ERROR.

ELIPHAZ SPEAKS. CHAP. xxii.

THE second colloquy has practically exhausted the subject of debate between Job and his friends. The three have really nothing more to say in the way of argument or awful example. It is only Eliphaz who tries to clinch the matter by directly accusing Job of base and cowardly offences. Bildad recites what may be called a short ode, and Zophar, if he speaks at all, simply repeats himself as one determined if possible to have the last word.

And why this third round? While it has definite marks of its own and the closing speeches of Job are important as exhibiting his state of mind, another motive seems to be required. And the following may be suggested. A last indignity offered, last words of hard judgment spoken, Job enters upon a long review of his life, with the sense of being victorious in argument, yet with sorrow rather than exultation because his prayers are still unanswered; and during all this time the appearance of the Almighty is deferred. The impression of protracted delay deepens through the two hundred and twenty sentences of the third colloquy in which, one may say, all the resources of poetry are exhausted. A tragic sense of the silence

God keeps is felt to hang over the drama, as it hangs over human life. A man vainly strives to repel the calumnies that almost break his heart. His accusers advance from innuendo to insolence. He seeks in the way of earnest thought escape from their false reasoning; he appeals from men to God, from God in nature and providence to God in supreme and glorious righteousness behind the veil of sense and time. Unheard apparently by the Almighty, he goes back upon his life and rehearses the proofs of his purity, generosity, and faith; but the shadow remains. It is the trial of human patience and the evidence that neither a man's judgment of his own life nor the judgment expressed by other men can be final. God must decide, and for His decision men must wait. The author has felt in his own history this delay of heavenly judgment, and he brings it out in his drama. He has also seen that on this side death there can be no final reading of the judgment of God on a human life. We wait for God; He comes in a prophetic utterance which all must reverently accept; yet the declaration is in general terms. When at last the Almighty speaks from the storm the righteous man and his accusers alike have to acknowledge ignorance and error; there is an end of self-defence and of condemnation by men, but no absolute determination of the controversy. "The vision is for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay. Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith" (Hab. ii. 3, 4).

Eliphaz begins with a singular question, which he is moved to state by the whole tenor of Job's reasoning

and particularly by his hope that God would become his Redeemer. "*Can a man be profitable unto God?*" Not quite knowing what he asks, meaning simply to check the boldness of Job's hope, he advances to the brink of an abyss of doubt. You Job, he seems to say, a mere mortal creature, afflicted enough surely to know your own insignificance, how can you build yourself up in the notion that God is interested in your righteousness? You think God believes in you and will justify you. How ignorant you must be if you really suppose your goodness of any consequence to the Almighty, if you imagine that by making your ways perfect, that is, claiming an integrity which man cannot possess, you will render any service to the Most High. Man is too small a creature to be of any advantage to God. Man's respect, faithfulness, and devotion are essentially of no profit to Him.

One must say that Eliphaz opens a question of the greatest interest both in theology or the knowledge of God, and in religion or the right feelings of man toward God. If man as the highest energy, the finest blossoming and most articulate voice of the creation, is of no consequence to his Creator, if it makes no difference to the perfection or complacency of God in Himself whether man serves the end of his being or not, whether man does or fails to do the right he was made to love; if it is for man's sake only that the way of life is provided for him and the privilege of prayer given him,—then our glorifying of God is not a reality but a mere form of speech. The only conclusion possible would be that even when we serve God earnestly in love and sacrifice we are in point of fact serving ourselves. If one wrestles with evil, clings to the truth, renounces all for righteousness' sake, it is well for him. If he is hard-

hearted and base, his life will decay and perish. But, in either case, the eternal calm, the ineffable completeness of the Divine nature are unaffected. Yea, though all men and all intelligent beings were overwhelmed in eternal ruin the Creator's glory would remain the same, like a full-orbed sun shining over a desolate universe.

> . . . "We are such stuff
> As dreams are made of, and our little life
> Is rounded by a sleep."

Eliphaz thinks it is for man's sake alone God has created him, surrounded him with means of enjoyment and progress, given him truth and religion, and laid on him the responsibilities that dignify his existence. But what comes then of the contention that, because Job has sinned, desolation and disease have come to him from the Almighty? If man's righteousness is of no account to God, why should his transgressions be punished? Creating men for their own sake, a beneficent Maker would not lay upon them duties the neglect of which through ignorance must needs work their ruin. We know from the opening scenes of the book that the Almighty took pleasure in His servant. We see Him trying Job's fidelity for the vindication of His own creative power and heavenly grace against the scepticism of such as the Adversary. Is a faithful servant not profitable to one whom he earnestly serves? Is it all the same to God whether we receive His truth or reject His covenant? Then the urgency of Christ's redemptive work is a fiction. Satan is not only correct in regard to Job but has stated the sole philosophy of human life. We are to fear and serve God for what we get; and our notions of doing bravely in the great

warfare on behalf of God's kingdom are the fancies of men who dream.

> *"Can a man be profitable unto God?*
> *Surely he that is wise is profitable to himself.*
> *Is it any pleasure to the Almighty that thou art righteous?*
> *Or is it gain to Him that thou makest thy ways perfect?*
> *Is it for thy fear of Him that He reproveth thee,*
> *That He entereth with thee into judgment?"*

Regarding this what are we to say? That it is false, an ignorant attempt to exalt God at the expense of man, to depreciate righteousness in the human range for the sake of maintaining the perfection and self-sufficiency of God. But the virtues of man, love, fidelity, truth, purity, justice, are not his own. The power of them in human life is a portion of the Divine energy, for they are communicated and sustained by the Divine Spirit. Were the righteousness, love, and faith instilled into the human mind to fail of their result, were they, instead of growing and yielding fruit, to decay and die, it would be waste of Divine power; the moral cosmos would be relapsing into a chaotic state. If we affirm that the obedience and redemption of man do not profit the Most High, then this world and the inhabitants of it have been called into existence by the Creator in grim jest, and He is simply amusing Himself with our hazardous game.

With the same view of the absolute sovereignty of God in creation and providence on which Eliphaz founds in this passage, Jonathan Edwards sees the necessity of escaping the conclusion to which these verses point. He argues that God's delight in the emanations of His fulness in the work of creation shows "His delight in the infinite fulness of good there is in Himself and the supreme respect and regard He has for Himself." An

objector may say, he proceeds, "If it could be supposed that God needed anything; or that the goodness of His creatures could extend to Him; or that they could be profitable to Him, it might be fit that God should make Himself and His own interest His highest and last end in creating the world. But seeing that God is above all need and all capacity of being added to and advanced, made better and happier in any respect; to what purpose should God make Himself His end, or seek to advance Himself in any respect by any of His works?" The answer is—"God may delight with true and great pleasure in beholding that beauty which is an image and communication of His own beauty, an expression and manifestation of His own loveliness. And this is so far from being an instance of His happiness not being in and from Himself, that it is an evidence that He is happy in Himself, or delights and has pleasure in His own beauty." Nor does this argue any dependence of God on the creature for happiness. "Though He has real pleasure in the creature's holiness and happiness; yet this is not properly any pleasure which He receives from the creature. For these things are what He gives the creature."* Here to a certain extent the reasoning is cogent and meets the difficulty of Eliphaz; and at present it is not necessary to enter into the other difficulty which has to be faced when the Divine reprobation of sinful life needs explanation. It is sufficient to say that this is a question even more perplexing to those who hold with Eliphaz than to those who take the other view. If man for God's glory has been allowed a real part in the service of eternal righteousness, his failure to do the

* Jonathan Edwards, "Dissertation concerning the End for which God created the World," Section IV.

part of which he is capable, to which he is called, must involve his condemnation. So far as his will enters into the matter he is rightly held accountable, and must suffer for neglect.

Passing to the next part of Eliphaz's address we find it equally astray for another reason. He asks "*Is not thy wickedness great?*" and proceeds to recount a list of crimes which appear to have been charged against Job in the base gossip of ill-doing people.

> "*Is not thy wickedness great,*
> *And no limit to thy iniquities?*
> *For thou hast taken pledges of thy brother for nought,*
> *And stripped the naked of their clothing.*
> *Thou hast not given water to the weary,*
> *And thou hast withholden bread from the famished.*
> *The man of might—his is the earth;*
> *And he that is in honour dwelt therein.*
> *Thou hast sent widows away empty,*
> *And the arms of the orphans have been broken.*"

The worst here affirmed against Job is that he has overborne the righteous claims of widows and orphans. Bildad and Zophar made a mistake in alleging that he had been a robber and a freebooter. Yet is it less unfriendly to give ear to the cruel slanders of those who in Job's day of prosperity had not obtained from him all they desired and are now ready with their complaints? No doubt the offences specified are such as might have been committed by a man in Job's position and excused as within his right. To take a pledge for debt was no uncommon thing. When water was scarce, to withhold it even from the weary was no extraordinary baseness. Vambéry tells us that on the steppes he has seen father and son fighting almost to the death for the dregs of a skin of water. Eliphaz, however, a good man, counts it no

more than duty to share this necessary of life with any fainting traveller, even if the wells are dry and the skins are nearly empty. He also makes it a crime to keep back corn in the year of famine. He says truly that the man of might, doing such things, acts disgracefully. But there was no proof that Job had been guilty of this kind of inhumanity, and the gross perversion of justice to which Eliphaz condescends recoils on himself. It does not always happen so within our knowledge. Pious slander gathered up and retailed frequently succeeds. An Eliphaz endeavours to make good his opinion by showing providence to be for it; he keeps the ear open to any report that will confirm what is already believed; and the circulating of such a report may destroy the usefulness of a life, the usefulness which is denied.

Take a broader view of the same controversy. Is there no exaggeration in the charges thundered sometimes against poor human nature? Is it not often thought a pious duty to extort confession of sins men never dreamed of committing, so that they may be driven to a repentance that shakes life to its centre and almost unhinges the reason? With conviction of error, unbelief, and disobedience the new life must begin. Yet religion is made unreal by the attempt to force on the conscience and to extort from the lips an acknowledgment of crimes which were never intended and are perhaps far apart from the whole drift of the character. The truthfulness of John the Baptist's preaching was very marked. He did not deal with imaginary sins. And when our Lord spoke of the duties and errors of men either in discourse or parable, He never exaggerated. The sins He condemned were all intelligible to the reason of those addressed, such as the conscience

was bound to own, must recognise as evil things, dishonouring to the Almighty.

Having declared Job's imaginary crimes, Eliphaz exclaims, "*Therefore snares are round about thee and sudden fear troubleth thee.*" With the whole weight of assumed moral superiority he bears down upon the sufferer. He takes upon him to interpret providence, and every word is false. Job has clung to God as his Friend. Eliphaz denies him the right, cuts him off as a rebel from the grace of the King. Truly, it may be said, religion is never in greater danger than when it is upheld by hard and ignorant zeal like this.

Then, in the passage beginning at the twelfth verse, the attempt is made to show Job how he had fallen into the sins he is alleged to have committed.

> "*Is not God in the height of heaven?*
> *And behold the cope of the stars how high they are!*
> *And thou saidst—What doth God know?*
> *Can He judge through thick darkness?*
> *Thick clouds are a covering to Him that He seeth not;*
> *And He walketh on the round of heaven.*"

Job imagined that God whose dwelling-place is beyond the clouds and the stars could not see what he did. To accuse him thus is to pile offence upon injustice, for the knowledge of God has been his continual desire.

Finally, before Eliphaz ends the accusation, he identifies Job's frame of mind with the proud indifference of those whom the deluge swept away. Job had talked of the prosperity and happiness of men who had not God in all their thoughts. Was he forgetting that dreadful calamity?

> "*Wilt thou keep the old way*
> *Which wicked men have trodden?*

Who were snatched away before their time,
Whose foundation was poured out as a stream:
Who said to God, Depart from us;
And what can the Almighty do unto us?
Yet He filled their houses with good things:
But the counsel of the wicked is far from me!"

One who chose to go on in the way of transgressors would share their fate; and in the day of his disaster as of theirs the righteous should be glad and the innocent break into scornful laughter.

So Eliphaz closes, finding it difficult to make out his case, yet bound as he supposes to do his utmost for religion by showing the law of the vengeance of God. And, this done, he pleads and promises once more in the finest passage that falls from his lips:—

"Acquaint now thyself with Him and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, instruction from His mouth,
And lay up His words in thy heart.
If thou return to Shaddai, thou shalt be built up;
If thou put iniquity far from thy tents:
And lay thy treasure in the dust,
And among the stones of the streams the gold of Ophir;
Then shall Shaddai be thy treasure
And silver in plenty unto thee."

At last there seems to be a strain of spirituality. "Acquaint now thyself with God and be at peace." Reconciliation by faith and obedience is the theme. Eliphaz is ignorant of much; yet the greatness and majesty of God, the supreme power which must be propitiated occupy his thoughts, and he does what he can to lead his friend out of the storm into a harbour of safety. Though even in this strophe there mingles a taint of sinister reflection, it is yet far in advance of anything Job has received in the way of consolation. Admirable in itself is the picture of the restoration of

a reconciled life from which unrighteousness is put far away. He seems indeed to have learned something at last from Job. Now he speaks of one who in his desire for the favour and friendship of the Most High sacrifices earthly treasure, flings away silver and gold as worthless. No doubt it is ill-gotten wealth to which he refers, treasure that has a curse upon it. Nevertheless one is happy to find him separating so clearly between earthly riches and heavenly treasure, advising the sacrifice of the lower for what is infinitely higher. There is even yet hope of Eliphaz, that he may come to have a spiritual vision of the favour and friendship of the Almighty. In all he says here by way of promise there is not a word of renewed temporal prosperity. Returning to Shaddai in obedience Job will pray and have his prayer answered. Vows he has made in the time of trouble shall be redeemed, for the desired aid shall come. Beyond this there shall be, in the daily life, a strength, decision, and freedom previously unknown. "*Thou shalt decree a thing, and it shall be established unto thee.*" The man who is at length in the right way of life, with God for his ally, shall form his plans and be able to carry them out.

"*When they cast down, thou shalt say, Uplifting!*
And the humble person He shall save.
He will deliver the man not innocent;
Yea he shall be delivered through the cleanness of thine hands."

True, in the future experience of Job there may be disappointment and trouble. Eliphaz cannot but see that the ill-will of the rabble may continue long, and perhaps he is doubtful of the temper of his own friends. But God will help His servant who returns to humble obedience. And having been himself tried Job will

intercede for those in distress, perhaps on account of their sin, and his intercession will prevail with God.

Put aside the thought that all this is said to Job, and it is surely a counsel of wisdom. To the proud and self-righteous it shows the way of renewal. Away with the treasures, the lust of the eyes, the pride of life, that keep the soul from its salvation. Let the Divine love be precious to thee and the Divine statutes thy joy. Power to deal with life, to overcome difficulties, to serve thy generation shall then be thine. Standing securely in God's grace thou shalt help the weary and heavy laden. Yet Eliphaz cannot give the secret of spiritual peace. He does not really know the trouble at the heart of human life. We need for our Guide One who has borne the burden of a sorrow which had nothing to do with the loss of worldly treasure but with the unrest perpetually gnawing at the heart of humanity, who "bore our sin in His own body unto the tree" and led captivity captive. What the old world could not know is made clear to eyes that have seen the cross against the falling night and a risen Christ in the fresh Easter morning.

XX.

WHERE IS ELOAH?

JOB SPEAKS. CHAPS. xxiii., xxiv.

THE obscure couplet with which Job begins appears to involve some reference to his whole condition alike of body and mind.

> *"Again, to-day, my plaint, my rebellion!*
> *The hand upon me is heavier than my groanings."*

I must speak of my trouble and you will count it rebellion. Yet, if I moan and sigh, my pain and weariness are more than excuse. The crisis of faith is with him, a protracted misery, and hope hangs trembling in the balance. The false accusations of Eliphaz are in his mind; but they provoke only a feeling of weary discontent. What men say does not trouble him much. He is troubled because of that which God refuses to do or say. Many indeed are the afflictions of the righteous. But every case like his own obscures the providence of God. Job does not entirely deny the contention of his friends that unless suffering comes as a punishment of sin there is no reason for it. Hence, even though he maintains with strong conviction that the good are often poor and afflicted while the wicked prosper, yet he does not thereby clear up the matter. He must admit to himself that he is condemned by the events of

life. And against the testimony of outward circumstance he makes appeal in the audience chamber of the King.

Has the Most High forgotten to be righteous for a time? When the generous and true are brought into sore straits, is the great Friend of truth neglecting His task as Governor of the world? That would indeed plunge life into profound darkness. And it seems to be even so. Job seeks deliverance from this mystery which has emerged in his own experience. He would lay his cause before Him who alone can explain.

> *"Oh that I knew where I might find Him,*
> *That I might come even to His seat!*
> *I would order my cause before Him,*
> *And fill my mouth with arguments.*
> *I would know the words which He would answer me,*
> *And understand what He would say unto me."*

Present to Job's mind here is the thought that he is under condemnation, and along with this the conviction that his trial is not over. It is natural that his mind should hover between these ideas, holding strongly to the hope that judgment, if already passed, will be revised when the facts are fully known.

Now this course of thought is altogether in the darkness. But what are the principles unknown to Job, through ignorance of which he has to languish in doubt? Partly, as we long ago saw, the explanation lies in the use of trial and affliction as the means of deepening spiritual life. They give gravity and therewith the possibility of power to our existence. Even yet Job has not realised that one always kept in the primrose path, untouched by the keen air of "misfortune," although he had, to begin, a pious disposition and a blameless record, would be worth little in the

end to God or to mankind. And the necessity for the discipline of affliction and disappointment, even as it explains the smaller troubles, explains also the greatest. Let ill be heaped on ill, disaster on disaster, disease on bereavement, misery on sorrow, while stage by stage the life goes down into deeper circles of gloom and pain, it may acquire, it will acquire, if faith and faithfulness towards God remain, massiveness, strength and dignity for the highest spiritual service.

But there is another principle, not yet considered, which enters into the problem and still more lightens up the valley of experience which to Job appeared so dark. The poem touches the fringe of this principle again and again, but never states it. The author saw that men were born to trouble. He made Job suffer more because he had his integrity to maintain than if he had been guilty of transgressions by acknowledging which he might have pacified his friends. The burden lay heavily upon Job because he was a conscientious man, a true man, and could not accept any make-believe in religion. But just where another step would have carried him into the light of blessed acquiescence in the will of God, the power failed, he could not advance. Perhaps the genuineness and simplicity of his character would have been impaired if he had thought of it, and we like him better because he did not. The truth, however, is that Job was suffering for others, that he was, by the grace of God, a martyr, and so far forth in the spirit and position of that suffering Servant of Jehovah of whom we read in the prophecies of Isaiah.

The righteous sufferers, the martyrs, what are they? Always the vanguard of humanity. Where they go and the prints of their bleeding feet are left, there is the way of improvement, of civilisation, of religion. The most

successful man, preacher or journalist or statesman, is popularly supposed to be leading the world in the right path. Where the crowd goes shouting after him, is that not the way of advance? Do not believe it. Look for a teacher, a journalist, a statesman who is not so successful as he might be, because he will, at all hazards, be true. The Christian world does not yet know the best in life, thought and morality for the best. He who sacrifices position and esteem to righteousness, he who will not bow down to the great idol at the sound of sackbut and psaltery, observe where that man is going, try to understand what he has in his mind. Those who under defeat or neglect remain steadfast in faith have the secrets we need to know. To the ranks even of the afflicted and broken the author of Job turned for an example of witness-bearing to high ideas and the faith in God which brings salvation. But he wrought in the shadow, and his hero is unconscious of his high calling. Had Job seen the principles of Divine providence which made him a helper of human faith, we should not now hear him cry for an opportunity of pleading his cause before God.

> *"Would He contend with me in His mighty power?*
> *Nay, but He would give heed to me.*
> *Then an upright man would reason with Him;*
> *So should I get free for ever from my Judge."*

It is in a sense startling to hear this confident expectation of acquittal at the bar of God. The common notion is that the only part possible to man in his natural state is to fear the judgment to come and dread the hour that shall bring him to the Divine tribunal. From the ordinary point of view the language of Job here is dangerous, if not profane. He longs to meet the Judge; he believes that he could so state his case

that the Judge would listen and be convinced. The Almighty would not contend with him any longer as his powerful antagonist, but would pronounce him innocent and set him at liberty for ever. Can mortal man vindicate himself before the bar of the Most High? Is not every one condemned by the law of nature and of conscience, much more by Him who knoweth all things? And yet this man who believes he would be acquitted by the great King has already been declared "perfect and upright, one that feareth God and escheweth evil." Take the declaration of the Almighty Himself in the opening scenes of the book, and Job is found what he claims to be. Under the influence of that Divine grace which the sincere and upright may enjoy he has been a faithful servant and has earned the approbation of his Judge. It is by faith he is made righteous. Religion and love of the Divine law have been his guides; he has followed them; and what one has done may not others do? Our book is concerned not so much with the corruption of human nature, as with the vindication of the grace of God given to human nature. Corrupt and vile as humanity often is, imperfect and spiritually ignorant as it always is, the writer of this book is not engaged with that view. He directs attention to the virtuous and honourable elements and shows God's new creation in which He may take delight.

We shall indeed find that after the Almighty has spoken out of the storm, Job says, "I repudiate my words and repent in dust and ashes." So he appears to come at last to the confession which, from one point of view, he ought to have made at the first. But those words of penitence imply no acknowledgment of iniquity after all. They are confession of ignorant judgment. Job admits with sorrow that he has ventured too far in

his attempt to understand the ways of the Almighty, that he has spoken without knowledge of the universal providence he had vainly sought to fathom.

The author's intention plainly is to justify Job in his desire for the opportunity of pleading his cause, that is, to justify the claim of the human reason to comprehend. It is not an offence to him that much of the Divine working is profoundly difficult to interpret. He acknowledges in humility that God is greater than man, that there are secrets with the Almighty which the human mind cannot penetrate. But so far as suffering and sorrow are appointed to a man and enter into his life, he is considered to have the right of inquiry regarding them, an inherent claim on God to explain them. This may be held the error of the author which he himself has to confess when he comes to the Divine interlocution. There he seems to allow the majesty of the Omnipotent to silence the questions of human reason. But this is really a confession that his own knowledge does not suffice, that he shares the ignorance of Job as well as his cry for light. The universe is vaster than he or any of the Old Testament age could even imagine. The destinies of man form part of a Divine order extending through the immeasurable spaces and the developments of eternal ages.

Once more Job perceives or seems to perceive that access to the presence of the Judge is denied. The sense of condemnation shuts him in like prison walls and he finds no way to the audience chamber. The bright sun moves calmly from east to west; the gleaming stars, the cold moon in their turn glide silently over the vault of heaven. Is not God on high? Yet man sees no form, hears no sound.

"Speak to Him thou, for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

But Job is not able to conceive a spiritual presence without shape or voice.

"Behold, I go forward, but He is not there;
And backward, but I cannot perceive Him:
On the left hand where He doth work, but I behold Him not:
He hideth Himself on the right hand that I cannot see Him."

Nature, thou hast taught this man by thy light and thy darkness, thy glorious sun and thy storms, the clear-shining after rain, the sprouting corn and the clusters of the vine, by the power of man's will and the daring love and justice of man's heart. In all thou hast been a revealer. But thou hidest whom thou dost reveal. To cover in thought the multiplicity of thy energies in earth and sky and sea, in fowl and brute and man, in storm and sunshine, in reason, in imagination, in will and love and hope;—to attach these one by one to the idea of a Being almighty, infinite, eternal, and so to *conceive* this God of the universe—it is, we may say, a superhuman task. Job breaks down in the effort to realise the great God. I look behind me, into the past. There are the footprints of Eloah when He passed by. In the silence an echo of His step may be heard; but God is not there. On the right hand, away beyond the hills that shut in the horizon, on the left hand where the way leads to Damascus and the distant north—not there can I see His form; nor out yonder where day breaks in the east. And when I travel forward in imagination, I who said that my Redeemer shall stand upon the earth, when I strive to conceive His form, still, in utter human incapacity, I fail. "Verily, Thou art a God that hidest Thyself."

And yet, Job's conviction of his own uprightness, is it not God's witness to his spirit? Can he not be content with that? To have such a testimony is to have the very verdict he desires. Well does Boethius, a writer of the old world though he belonged to the Christian age, press beyond Job where he writes: "He is always Almighty, because He always wills good and never any evil. He is always equally gracious. By His Divine power He is everywhere present. The Eternal and Almighty always sits on the throne of His power. Thence He is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for He changes not as we do. But pray ye to Him humbly, for He is very bountiful and very merciful. Hate and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and He will recompense it all." *

Amiel, on the other hand, would fain apply to Job a reflection which has occurred to himself in one of the moods that come to a man disappointed, impatient of his own limitations. In his journal, under date January 29th, 1866, he writes: "It is but our secret self-love which is set upon this favour from on high; such may be our desire, but such is not the will of God. We are to be exercised, humbled, tried and tormented to the end. It is our patience which is the touchstone of our virtue. To bear with life even when illusion and hope are gone; to accept this position of perpetual war, while at the same time loving only

* "Consolation of Philosophy," chap. xlii.

peace; to stay patiently in the world, even when it repels us as a place of low company and seems to us a mere arena of bad passions; to remain faithful to one's own faith without breaking with the followers of false gods; to make no attempt to escape from the human hospital, long-suffering and patient as Job upon his dunghill;—this is duty." * An evil mood prompts Amiel to write thus. A thousand times rather would one hear him crying like Job on the great Judge and Redeemer and complaining that the Goël hides Himself. It is not in bare self-love or self-pity Job seeks acquittal at the bar of God; but in the defence of conscience, the spiritual treasure of mankind and our very life. No doubt his own personal justification bulks largely with Job, for he has strong individuality. He will not be overborne. He stands at bay against his three friends and the unseen adversary. But he loves integrity, the virtue, first; and for himself he cares as the representative of that which the Spirit of God gives to faithful men. He may cry, therefore, he may defend himself, he may complain; and God will not cast him off.

> *"For He knoweth the way that I take;*
> *If He tried me, I should come forth as gold.*
> *My foot hath held fast to His steps,*
> *His way have I kept, and not turned aside.*
> *I have not gone back from the commandments of His lips;*
> *I have treasured the words of His mouth more than my needful food."*

Bravely, not in mere vaunt he speaks, and it is good to hear him still able to make such a claim. Why do we not also hold fast to the garment of our Divine Friend? Why do we not realise and exhibit the

* Mrs. Ward's translation, p. 116.

resolute godliness that anticipates judgment: "If He tried me, I should come forth as gold"? The psalmists of Israel stood thus on their faith; and not in vain, surely, has Christ called us to be like our Father who is in heaven.

But again from brave affirmation Job falls back exhausted.

> "Oh thou Hereafter! on whose shore I stand—
> Waiting each toppling moment to engulf me,
> What am I? Say thou Present! say thou Past
> Ye three wise children of Eternity!—
> A life?—A death?—and an immortal?—All?
> Is this the threefold mystery of man?
> The lower, darker Trinity of earth?
> It is vain to ask. Nought answers me—not God.
> The air grows thick and dark. The sky comes down.
> The sun draws round him streaky clouds—like God
> Gleaning up wrath. Hope hath leapt off my heart,
> Like a false sibyl, fear-smote, from her seat,
> And overturned it."*

So, as Bailey makes his Festus speak, might Job have spoken here. For now it seems to him that to call on God is fruitless. Eloah is of one mind. His will is steadfast, immovable. Death is in the cup and death will come. On this God has determined. Nor is it in Job's case alone so sore a doom is performed by the Almighty. Many such things are with Him. The waves of trouble roll up from the deep dark sea and go over the head of the sufferer. He lies faint and desolate once more. The light fades, and with a deep sigh because he ever came to life he shuts his lips.

Natural religion ends always with a sigh. The sense of God found in the order of the universe, the dim

* "Festus," edition 1864, p. 503.

vision of God which comes in conscience, moral life and duty, in fear and hope and love, in the longing for justice and truth—these avail much; but they leave us at the end desiring something they cannot give. The Unknown God whom men ignorantly worshipped had to be revealed by the life and truth and power of the Man Christ Jesus. Not without this revelation, which is above and beyond nature, can our eager quest end in satisfying knowledge. In Christ alone the righteousness that justifies, the love that compassionates, the wisdom that enlightens are brought into the range of our experience and communicated through reason to faith.

In chap. xxiv. there is a development of the reasoning contained in Job's reply to Zophar in the second colloquy, and there is also a closer examination of the nature and results of evil-doing than has yet been attempted. In the course of his acute and careful discrimination Job allows something to his friends' side of the argument, but all the more emphasises the series of vivid touches by which the prosperous tyrant is represented. He modifies to some extent his opinion previously expressed that all goes well with the wicked. He finds that certain classes of miscreants do come to confusion, and he separates these from the others, at the same time separating himself beyond question from the oppressor on this side and the murderer and adulterer on that. Accepting the limits of discussion chosen by the friends he exhausts the matter between himself and them. By the distinctions now made and the choice offered, Job arrests personal accusation, and of that we hear no more.

Continuing the idea of a Divine assize which has

governed his thought throughout this reply, Job asks why it should not be held openly from time to time in the world's history.

> *"Why are times not set by the Almighty?*
> *And why do not they who know Him see His days?"*

Emerson says the world is full of judgment-days; Job thinks it is not, but ought to be. Passing from his own desire to have access to the bar of God and plead there, he now thinks of an open court, a public vindication of God's rule. The Great Assize is never proclaimed. Ages go by; the Righteous One never appears. All things continue as they were from the beginning of the creation. Men struggling, sinning, suffering, doubt or deny the existence of a moral Ruler. They ask, Who ever saw this God? If He exists, He is so separate from the world by His own choice that there is no need to consider Him. In pride or in sorrow men raise the question. But *no God* means no justice, no truth, no penetration of the real by the ideal; and thought cannot rest there.

With great vigour and large knowledge of the world the writer makes Job point out the facts of human violence and crime, of human condonation and punishment. Look at the oppressors and those who cringe under them, the despots never brought to justice, but on the contrary growing in power through the fear and misery of their serfs. Already we have seen how perilous it is to speak falsely for God. Now we see, on the other hand, that whoever speaks truly of the facts of human experience prepares the way for a true knowledge of God. Those who have been looking in vain for indications of Divine justice and grace are to learn that not in deliverance from the poverty and trouble of this world but in some other way they must

realise God's redemption. The writer of the book is seeking after that kingdom which is not meat and drink nor long life and happiness, but righteousness and peace and joy in the Holy Ghost.

Observe first, says Job, the base and cruel men who remove landmarks and claim as their own a neighbour's heritage, who drive into their pastures flocks that are not theirs, who even take away the one ass of the fatherless and the one ox the widow has for ploughing her scanty fields, who thus with a high hand overbear all the defenceless people within their reach. Zophar had charged Job with similar crimes, and no direct reply was given to the accusation. Now, speaking strongly of the iniquity of such deeds, Job makes his accusers feel their injustice towards him. There are men who do such things. I have seen them, wondered at them, been amazed that they were not struck down by the hand of God. My distress is that I cannot understand how to reconcile their immunity from punishment with my faith in Him whom I have served and trusted as my Friend.

The next picture, from the fifth to the eighth verse, shows in contrast to the tyrant's pride and cruelty the lot of those who suffer at his hands. Deprived of their land and their flocks, herding together in common danger and misery like wild asses, they have to seek tor their food such roots and wild fruits as can be found here and there in the wilderness. Half enslaved now by the man who took away their land they are driven to the task of harvesting his fodder and gathering the gleanings of his grapes. Naked they lie in the field, huddling together for warmth, and out among the hills they are wet with the impetuous rains, crouching in vain under the ledges of the rock for shelter.

Worse things too are done, greater sufferings than these have to be endured. Men there are who pluck the fatherless child from the mother's breast, claiming the poor little life as a pledge. Miserable debtors, faint with hunger, have to carry the oppressor's sheaves of corn. They have to grind at the oil-presses, and with never a cluster to slake their thirst tread the grapes in the hot sun. Nor is it only in the country cruelties are practised. Perhaps in Egypt the writer has seen what he makes Job describe, the misery of city life. In the city the dying groan uncared for, and the soul of the wounded crieth out. Universal are the scenes of social iniquity. The world is full of injustice. And to Job the sting of it all is that "*God regardeth not the wrong.*"

Men talk nowadays as if the penury and distress prevalent in our large towns proved the churches to be unworthy of their name and place. It may be so. If this can be proved, let it be proved; and if the institution called The Church cannot justify its existence and its Christianity where it should do so by freeing the poor from oppression and securing their rights to the weak, then let it go to the wall. But here is Job carrying the accusation a stage farther, carrying it, with what may appear blasphemous audacity, to the throne of God. He has no church to blame, for there is no church. Or, he himself represents what church there is. And as a witness for God, what does he find to be his portion? Behold him, where many a servant of Divine righteousness has been in past times and is now, down in the depths, poorest of the poor, bereaved, diseased, scorned, misunderstood, hopeless. Why is there suffering? Why are there many in our cities outcasts of society, such as society is? Job's case is a partial explanation; and here the church is not to

blame. Pariahs of society, we say. If society consists to any great extent of oppressors who are enjoying wealth unjustly gained, one is not so sure that there is any need to pity those who are excluded from society. Am I trying to make out that it may be well there are oppressors, because oppression is not the worst thing for a brave soul? No: I am only using the logic of the Book of Job in justifying Divine providence. The church is criticised and by many in these days condemned as worthless because it is not banishing poverty. Perhaps it might be more in the way of duty and more likely to succeed if it sought to banish excessive wealth. Are we of the twentieth Christian century to hold still by the error of Eliphaz and the rest of Job's friends? Are we to imagine that those whom the gospel blesses it must of necessity enrich, so that in their turn they may be tempted to act the Pharisee? Let us be sure God knows how to govern His world. Let us not doubt His justice because many are very poor who have been guilty of no crimes and many very rich who have been distinguished by no virtues. It is our mistake to think that all would be well if no bitter cries were heard in the midnight streets and every one were secured against penury. While the church is partly to blame for the state of things, the salvation of society will not be found in any earthly socialism. On that side lies a slough as deep as the other from which it professes to save. The large Divine justice and humanity which the world needs are those which Christ alone has taught, Christ to whom property was only something to deal with on the way to spiritual good,—humility, holiness, love and faith.

The emphatic "*These*" with which verse 13 begins must be taken as referring to the murderer and adulterer

immediately to be described. Quite distinct from the strong oppressors who maintain themselves in high position are these cowardly miscreants who "rebel against the light" (ver. 13), who "in the dark dig through houses" and "know not the light" (ver. 16), to whom the morning is as the shadow of death," whose "portion is cursed in the earth." The passage contains Job's admission that there are vile transgressors of human and Divine law whose unrighteousness is broken as a tree (ver. 20). Without giving up his main contention as to high-handed wickedness prospering in the world he can admit this; nay, asserting it he strengthens his position against the arguments of his friends. The murderer who rising towards daybreak waylays and kills the poor and needy for the sake of their scanty belongings, the adulterer who waits for the twilight, disguising his face, and the thief who in the dark digs through the clay wall of a house—these do find the punishment of their treacherous and disgusting crimes in this life. The coward who is guilty of such sin is loathed even by the mother who bore him and has to skulk in by-ways, familiar with the terrors of the shadow of death, daring not to turn in the way of the vineyards to enjoy their fruit. The description of these reprobates ends with the twenty-first verse, and then there is a return to the "mighty" and the Divine support they appear to enjoy.

The interpretation of verses 18-21 which makes them "either actually in part the work of a popular hand, or a parody after the popular manner by Job himself," has no sufficient ground. To affirm that the passage is introduced ironically and that verse 22 resumes the real history of the murderer, the adulterer, and the thief is to neglect the distinction between those

"who rebel against the light" and the mighty who live in the eye of God. The natural interpretation is that which makes the whole a serious argument against the creed of the friends. In their eagerness to convict Job they have failed to distinguish between men whose base crimes bring them under social reprobation and the proud oppressors who prosper through very arrogance. Regarding these the fact still holds that apparently they are under the protection of Heaven.

> *"Yet He sustaineth the mighty by His power,*
> *They rise up though they despaired of life.*
> *He giveth them to be safe, and they are upheld,*
> *And His eyes are upon their ways.*
> *They rise high: in a moment they are not;*
> *They are brought low, like all others gathered in,*
> *And cut off as the tops of corn.*
> *If not—who then will make me a liar,*
> *And to nothing bring my speech?"*

Is the daring right-defying evil-doer wasted by disease, preyed upon by terror? Not so. When he appears to have been crushed, suddenly he starts up again in new vigour, and when he dies, it is not prematurely but in the ripeness of full age. With this reaffirmation of the mystery of God's dealings Job challenges his friends. They have his final judgment. The victory he gains is that of one who will be true at all hazards. Perhaps in the background of his thought is the vision of a redemption not only of his own life but of all those broken by the injustice and cruelty of this earth.

XXI.

THE DOMINION AND THE BRIGHTNESS.

BILDAD SPEAKS. CHAP. XXV.

THE argument of the last chapter proceeded entirely on the general aspect of the question whether the evil are punished in proportion to their crimes. Job has met his friends so far as to place them in a great difficulty. They cannot assail him now as a sort of infidel. And yet what he has granted does not yield the main ground. They cannot deny his contrast between the two classes of evil-doers nor refuse to admit that the strong oppressor has a different fate from the mean adulterer or thief. Bildad therefore confines himself to two general principles, that God is the supreme administrator of justice and that no man is clean. He will not now affirm that Job has been a tyrant to the poor. He dares not call him a murderer or a housebreaker. A snare has been laid for him who spoke much of snares, and seeing it he is on his guard.

"*Dominion and fear are with Him;*
He maketh peace in His high places
Is there any number of His armies?
And on whom doth not His light shine?
How then can man be just with God?
Or how can he of woman born be clean?

Behold, even the moon hath no brightness,
And the stars are not pure in His sight.
How much less man that is a worm,
And the son of man, the worm!"

The brief ode has a certain dignity raising it above the level of Bildad's previous utterances. He desires to show that Job has been too bold in his criticism of providence. God has sole dominion and claims universal adoration. Where He dwells in the lofty place of unapproachable glory His presence and rule create peace. He is the Lord of innumerable armies (the stars and their inhabitants perhaps), and His light fills the breadth of interminable space, revealing and illuminating every life. Upon this assertion of the majesty of God is based the idea of His holiness. Before so great and glorious a Being how can man be righteous? The universality of His power and the brightness of His presence stand in contrast to the narrow range of human energy and the darkness of the human mind. Behold, says Bildad, the moon is eclipsed by a glance of the great Creator and the stars are cast into shadow by His effulgence; and how shall man whose body is of the earth earthy claim any cleanness of soul? He is like the worm; his kinship is with corruption; his place is in the dust like the creeping things of which he becomes the prey.

The representation of God in His exaltation and glory has a tone of impressive piety which redeems Bildad from any suspicion of insolence at this point. He is including himself and his friends among those whose lives appear impure in the sight of Heaven. He is showing that successfully as Job may repel the charges brought against him, there is at all events one general condemnation in which with all men he must

allow himself to be involved. Is he not a feeble ignorant man whose will being finite must be imperfect? On the one hand is the pious exaltation of God, on the other the pious abasement of man.

It is, however, easy to see that Bildad is still bound to a creed of the superficial kind without moral depth or spiritual force. The ideas are those of a nature religion in which the one God is a supreme Baal or Master, monopolising all splendour, His purity that of the fire or the light. We are shown the Lord of the visible universe whose dwelling is in the high heavens, whose representative is the bright sun from the light of which nothing is hidden. It is easy to point to this splendid apparition and, contrasting man with the great fire-force, the perennial fountain of light, to say—How dark, how puny, how imperfect is man. The brilliance of an Arabian sky through which the sun marches in unobstructed glory seems in complete contrast to the darkness of human life. Yet, is it fair, is it competent to argue thus? Is anything established as to the moral quality of man because he cannot shine like the sun or even with the lesser light of moon or stars? One may allow a hint of strong thought in the suggestion that boundless majesty and power are necessary to perfect virtue, that the Almighty alone can be entirely pure. But Bildad cannot be said to grasp this idea. If it gleams before his mind, the faint flash passes unrecognised. He has not wisdom enough to work out such a thought. And it is nature that according to his argument really condemns man. Job is bidden look up to the sun and moon and stars and know himself immeasurably less pure than they.

But the truth stands untouched that man whose body is doomed to corruption, man who labours after

the right, with the heat of moral energy in his heart, moves on a far higher plane as a servant of God than any fiery orb which pours its light through boundless space. We find ignorance of man and therefore of his Maker in Bildad's speech. He does not understand the dignity of the human mind in its straining after righteousness. "With limitless duration, with boundless space and number without end, Nature does at least what she can to translate into visible form the wealth of the creative formula. By the vastness of the abysses into which she penetrates in the effort, the unsuccessful effort, to house and contain the eternal thought we may measure the greatness of the Divine mind. For as soon as this mind goes out of itself and seeks to explain itself, the effort at utterance heaps universe upon universe during myriads of centuries, and still it is not expressed and the great oration must go on for ever and ever." The inanimate universe majestic, ruled by eternal law, cannot represent the moral qualities of the Divine mind, and the attempt to convict a thinking man, whose soul is bent on truth and purity, by the splendour of that light which dazzles his eye, comes to nothing.

The commonplaces of pious thought fall stale and flat in a controversy like the present. Bildad does not realise wherein the right of man in the universe consists. He is trying in vain to instruct one who sees that moral desire and struggle are the conditions of human greatness, who will not be overborne by material splendours nor convicted by the accident of death.

XXII.

THE OUTSKIRTS OF HIS WAYS.

JOB SPEAKS. CHAPS. xxvi., xxvii.

BEGINNING his reply Job is full of scorn and sarcasm.

> *"How hast thou helped one without power!*
> *How hast thou saved the strengthless arm!*
> *How hast thou counselled one void of knowledge,*
> *And plentifully declared the thing that is known!"*

Well indeed hast thou spoken, O man of singular intelligence. I am very weak, my arm is powerless. What reassurance, what generous help thou hast provided! I, doubtless, know nothing, and thou hast showered illumination on my darkness.—His irony is bitter. Bildad appears almost contemptible. "*To whom hast thou uttered words?*" Is it thy mission to instruct me? "*And whose spirit came forth from thee?*" Dost thou claim Divine inspiration? Job is rancorous; and we are scarcely intended by the writer to justify him. Yet it is galling indeed to hear that calm repetition of the most ordinary ideas when the controversy has been carried into the deep waters of thought. Job desired bread and is offered a stone.

But since Bildad has chosen to descant upon the greatness and imperial power of God, the subject shall be continued. He shall be taken into the abyss beneath,

where faith recognises the Divine presence, and to the heights above that he may learn how little of the dominion of God lies within the range of a mind like his, or indeed of mortal sense.

First there is a vivid glance at that mysterious under-world where the shades or spirits of the departed survive in a dim vague existence.

> '*The shades are shaken*
> *Beneath the waters and their inhabitants.*
> *Sheol is naked before Him,*
> *And Abaddon hath no covering.*"

Bildad has spoken of the lofty place where God makes peace. But that same God has the sovereignty also of the nether world. Under the bed of the ocean and those subterranean waters that flow beneath the solid ground where, in the impenetrable darkness, poor shadows of their former selves, those who lived once on earth congregate age after age—there the power of the Almighty is revealed. He does not always exert His will in order to create tranquility. Down in Sheol the *refaim* are agitated. And nothing is hid from His eye. Abaddon, the devouring abyss, is naked before Him.

Let us distinguish here between the imagery and the underlying thought, the inspired vision of the writer and the form in which Job is made to present it. These notions about Sheol as a dark cavern below earth and ocean to which the spirits of the dead are supposed to descend are the common beliefs of the age. They represent opinion, not reality. But there is a new flash of inspiration in the thought that God reigns over the abode of the dead, that even if men escape punishment here, the judgments of the Almighty may reach them there. This is the writer's prophetic in-

sight into fact; and he properly assigns the thought to his hero who, already almost at the point of death, has been straining as it were to see what lies beyond the gloomy gate. The poetry is infused with the spirit of inquiry into God's government of the present and the future. Set beside other passages both in the Old and New Testaments this is found continuous with higher revelations, even with the testimony of Christ when He says that God is Lord not of the dead but of the living.

From Sheol, the under-world, Job points to the northern heavens ablaze with stars. God, he says, stretches that wonderful dome over empty space—the immovable polar star probably appearing to mark the point of suspension. The earth, again, hangs in space on nothing, even this solid earth on which men live and build their cities. The writer is of course ignorant of what modern science teaches, but he has caught the fact which no modern knowledge can deprive of its marvellous character. Then the gathering in immense volumes of watery vapour, how strange is that, the filmy clouds holding rains that deluge a continent, yet not rent asunder. One who is wonderful in counsel must indeed have ordered this universe; but His throne, the radiant seat of His everlasting dominion, He shutteth in with clouds; it is never seen.

"A bound He hath set on the face of the waters,
On the confines of light and darkness.
The pillars of heaven tremble
And are astonished at His rebuke.
He stilleth the sea with His power;
And by His understanding He smites through Rahab:
By His breath the heavens are made bright;
His hand pierceth the fleeing serpent.
Lo, these are the outskirts of His ways,

And what a whisper is that which we hear of Him!
But the thunder of His powers who can apprehend?"

At the confines of light and darkness God sets a boundary, the visible horizon, the ocean being supposed to girdle the earth on every side. The pillars of heaven are the mountains, which might be seen in various directions apparently supporting the sky. With awe men looked upon them, with greater awe felt them sometimes shaken by mysterious throbs as if at God's rebuke. From these the poet passes to the sea, the great storm waves that roll upon the shore. God smites through Rahab, subdues the fierce sea—represented as a raging monster. Here, as in the succeeding verse where the fleeing serpent is spoken of, reference is made to nature-myths current in the East. The old ideas of heathen imagination are used simply in a poetical way. Job does not believe in a dragon of the sea, but it suits him to speak of the stormy ocean-current under this figure so as to give vividness to his picture of Divine power. God quells the wild waves; His breath as a soft wind clears away the storm clouds and the blue sky is seen again. The hand of God pierces the fleeing serpent, the long track of angry clouds borne swiftly across the face of the heavens.

The closing words of the chapter are a testimony to the Divine greatness, negative in form yet in effect more eloquent than all the rest. It is but the outskirts of the ways of God we see, a whisper of Him we hear. The full thunder falls not on our ears. He who sits on the throne which is for ever shrouded in clouds and darkness is the Creator of the visible universe but always separate from it. He reveals Himself in what we see and hear, yet the glory, the majesty remain

concealed. The sun is not God, nor the storm, nor the clear shining after rain. The writer is still true to the principle of never making nature equal to God. Even where the religion is in form a nature religion, separateness is fully maintained. The phenomena of the universe are but faint adumbrations of the Divine life. Bildad may come short of the full clearness of belief, but Job has it. The great circle of existence the eye is able to include is but the skirt of that garment by which the Almighty is seen.

The question may be asked, What place has this poetical tribute to the majesty of God in the argument of the book? Viewed simply as an effort to outdo and correct the utterance of Bildad the speech is not fully explained. We ask further what is meant to be in Job's mind at this particular point in the discussion; whether he is secretly complaining that power and dominion so wide are not manifested in executing justice on earth, or, on the other hand, comforting himself with the thought that judgment will yet return to righteousness and the Most High be proved the All-just? The inquiry has special importance because, looking forward in the book, we find that when the voice of God is heard from the storm it proclaims His matchless power and incomparable wisdom.

At present it must suffice to say that Job is now made to come very near his final discovery that complete reliance upon Eloah is not simply the fate but the privilege of man. Fully to understand Divine providence is impossible, but it can be seen that One who is supreme in power and infinite in wisdom, responsible always to Himself for the exercise of His power, should have the complete confidence of His creatures. Of this truth Job lays hold; by strenuous

thought he has forced his way almost through the tangled forest, and he is a type of man at his best on the natural plane. The world waited for the clear light which solves the difficulties of faith. While once and again a flash came before Christ, He brought the abiding revelation, the dayspring from on high which giveth light to them that sit in darkness and the shadow of death.

According to his manner Job turns now from a subject which may be described as speculative to his own position and experience. The earlier part of chap. xxvii. is an earnest declaration in the strain he has always maintained. As vehemently as ever he renews his claim to integrity, emphasizing it with a solemn adjuration.

> "*As God liveth who hath taken away my right,*
> *And the Almighty who hath embittered my soul;*
> *(For still my life is whole in me,*
> *And the breath of the High God in my nostrils),*
> *My lips do not speak iniquity,*
> *Nor does my tongue utter deceit.*
> *Far be it from me to justify you;*
> *Till I die I will not remove my integrity from me.*
> *My righteousness I hold fast, and let it not go;*
> *My heart reproacheth not any of my days.*"

This is in the old tone of confident self-defence. God has taken away his right, denied him the outward signs of innocence, the opportunity of pleading his cause. Yet, as a believer, he swears by the life of God that he is a true man, a righteous man. Whatever betides he will not fall from that conviction and claim. And let no one say that pain has impaired his reason, that now if never before he is speaking deliriously. No: his life is whole in him; God-given life is his,

and with the consciousness of it he speaks, not ignorant of what is a man's duty, not with a lie in his right hand, but with absolute sincerity. He will not justify his accusers, for that would be to deny righteousness, the very rock which alone is firm beneath his feet. Knowing what is a man's obligation to his fellow-men and to God he will repeat his self-defence. He goes back upon his past, he reviews his days. Upon none of them can his conscience fix the accusation of deliberate baseness or rebellion against God.

Having affirmed his sincerity Job proceeds to show what would be the result of deceit and hypocrisy at so solemn a crisis of his life. The underlying idea seems to be that of communion with the Most High, the spiritual fellowship necessary to man's inner life. He could not speak falsely without separating himself from God and therefore from hope. As yet he is not rejected; the consciousness of truth remains with him, and through that he is in touch at least with Eloah. No voice from on high answers him; yet this Divine principle of life remains in his soul. Shall he renounce it?

"Let mine enemy be as the wicked,
And he that riseth against me as the unrighteous."

If I have aught to do with a wicked man such as I am now to describe, one who would pretend to pure and godly life while he had behaved in impious defiance of righteousness, if I have to do with such a man, let it be as an enemy.

"For what is the hope of the godless whom He cutteth off,
When God taketh his soul?
Will God hear his cry
When trouble cometh upon him?
Will he delight himself in the Almighty
And call upon Eloah at all times?"

The topic is access to God by prayer, that sense of security which depends on the Divine friendship. There comes one moment at least, there may be many, in which earthly possessions are seen to be worthless and the help of the Almighty is alone of any avail. In order to enjoy hope at such a time a man must habitually live with God in sincere obedience. The godless man previously described, the thief, the adulterer whose whole life is a cowardly lie, is cut off from the Almighty. He finds no resource in the Divine friendship. To call upon God always is no privilege of his; he has lost it by neglect and revolt. Job speaks of the case of such a man as in contrast to his own. Although his own prayers remain apparently unanswered he has a reserve of faith and hope. Before God he can still assure himself as the servant of His righteousness, in fellowship with Him who is eternally true. The address closes with these words of retrospection (vv. 11, 12):—

> *"I would teach you concerning the hand of God,*
> *That which is with Shaddai would I not conceal.*
> *Behold, all ye yourselves have seen it;*
> *Why then are ye become altogether vain?"*

At this point begins a passage which creates great difficulty. It is ascribed to Job, but is entirely out of harmony with all he has said. May we accept the conjecture that it is the missing third speech of Zophar, erroneously incorporated with the "parable" of Job? Do the contents warrant this departure from the received text?

All along Job's contention has been that though an evil-doer could have no fellowship with God, no joy in God, yet such a man might succeed in his schemes, amass wealth, live in glory, go down to his grave in

peace. Yea, he might be laid in a stately tomb and the very clods of the valley might be sweet to him. Job has not affirmed this to be always the history of one who defies the Divine law. But he has said that often it is; and the deep darkness in which he himself lies is not caused so much by his calamity and disease as by the doubt forced upon him whether the Most High does rule in steadfast justice on this earth. How comes it, he has cried again and again, that the wicked prosper and the good are often reduced to poverty and sorrow?

Now does the passage from the twelfth verse onwards correspond with this strain of thought? It describes the fate of the wicked oppressor in strong language—defeat, desolation, terror, rejection by God, rejection by men. His children are multiplied only for the sword. Sons die and widows are left disconsolate. His treasures, his garments shall not be for his delight; the innocent shall enjoy his substance. His sudden death shall be in shame and agony, and men shall clap their hands at him and hiss him out of his place. Clearly, if Job is the speaker, he must be giving up all he has hitherto contended for, admitting that his friends have argued truly, that after all judgment does fall in this world upon arrogant men. The motive of the whole controversy would be lost if Job yielded this point. It is not as if the passage ran, This or that may take place, this or that may befall the evil-doer. Eliphaz, Bildad, and Zophar never present more strongly their own view than that view is presented here. Nor can it be said that the writer may be preparing for the confession Job makes after the Almighty has spoken from the storm. When he gives way then, it is only to the extent of withdrawing his doubts of the wisdom and justice of the Divine rule.

The suggestion that Job is here reciting the statements of his friends cannot be entertained. To read "Why are ye altogether vain, *saying*, This is the portion of the wicked man from God," is incompatible with the long and detailed account of the oppressor's overthrow and punishment. There would be no point or force in mere recapitulation without the slightest irony or caricature. The passage is in grim earnest. On the other hand, to imagine that Job is modifying his former language is, as Dr. A. B. Davidson shows, equally out of the question. With his own sons and daughters lying in their graves, his own riches dispersed, would he be likely to say—"*If his children be multiplied it is for the sword*"? and

> "*Though he heap up silver as the dust,*
> *And prepare raiment as the clay;*
> *He may prepare it, but the just shall put it on*
> *And the innocent shall divide the silver*"?

Against supposing this to be Zophar's third speech the arguments drawn from the brevity of Bildad's last utterance and the exhaustion of the subjects of debate have little weight, and there are distinct points of resemblance between the passage under consideration and Zophar's former addresses. Assuming it to be his, it is seen to begin precisely where he left off;—only he adopts the distinction Job has pointed out and confines himself now to "oppressors." His last speech closed with the sentence: "This is the portion of a wicked man from God, and the heritage appointed unto him by God." He begins here (ver. 13): "This is the portion of a wicked man with God, and the heritage of oppressors which they receive from the Almighty." Again, without verbal identity, the expressions "God shall cast the fierceness of His wrath upon him" (chap. xx. 23),

and "God shall hurl upon him and not spare" (chap. xxvii. 21), show the same style of representation, as also do the following: "Terrors are upon him. . His goods shall flow away in the day of his wrath" (chap. xx. 25, 28), and "Terrors overtake him like waters" (chap. xxvii. 20). Other similarities may be easily traced; and on the whole it seems by far the best explanation of an otherwise incomprehensible passage to suppose that here Zophar is holding doggedly to opinions which the other two friends have renounced. Job could not have spoken the passage, and there is no reason for considering it to be an interpolation by a later hand.

XXIII.

CHORAL INTERLUDE.

CHAP. xxviii.

THE controversy at length closed, the poet breaks into a chant of the quest of Wisdom. It can hardly be supposed to have been uttered or sung by Job. But if we may go so far as to imagine a chorus after the manner of the Greek dramas, this ode would fitly come as a choral descant reflecting on the vain attempts made alike by Job and by his friends to penetrate the secrets of Divine providence. How poor and unsatisfying is all that has been said. To fathom the purposes of the Most High, to trace through the dark shadows and entanglements of human life that unerring righteousness with which all events are ordered and overruled—how far was this above the sagacity of the speakers. Now and again true things have been said, now and again glimpses of that vindication of the good which should compensate for all their sufferings have brightened the controversy. But the reconciliation has not been found. The purposes of the Most High remain untraced. The poet is fully aware of this, aware even that on the ground of argument he is unable to work out the problem which he has opened. With an undertone of wistful sadness, remembering passages of his

country's poetry that ran in too joyous a strain, as if wisdom lay within the range of human ken, he suspends the action of the drama for a little to interpose this cry of limitation and unrest. There is no complaint that God keeps in his own hand sublime secrets of Design. What is man that he should be discontented with his place and power? It is enough for him that the Great God rules in righteous sovereignty, gives him laws of conduct to be obeyed in reverence, shows him the evil he is to avoid, the good he is to follow. "The things of God knoweth no man, but the Spirit of God." Those who have a world to explore and use, the Almighty to adore and trust, if they must seek after the secret of existence and ever feel themselves baffled in the endeavour, may still live nobly, bear patiently, find blessed life within the limit God has set.

First the industry of man is depicted, that search for the hidden things of the earth which is significant alike of the craving and ingenuity of the human mind.

> *"Surely there is a mine for silver*
> *And a place for gold which they refine.*
> *Iron is taken out of the earth,*
> *And copper is molten out of the stone.*
> *Man setteth an end to darkness,*
> *And searcheth, to the furthest bound,*
> *The stones of darkness and deathful gloom.*
> *He breaks a shaft away from where men dwell;*
> *They are forgotten of the foot;*
> *Afar from men they hang and swing to and fro."*

The poet has seen, perhaps in Idumæa or in Midian where mines of copper and gold were wrought by the Egyptians, the various operations here described. Digging or quarrying, driving tunnels horizontally into the hills or sinking shafts in the valleys, letting themselves down by ropes from the edge of a cliff to reach the

vein, then, suspended in mid air, hewing at the ore, the miners variously ply their craft. Away in remote gorges of the hills the pits they have dug remain abandoned, forgotten. The long winding passages they make seem to track to the utmost limit the stones of darkness, stones that are black with the richness of the ore.

On the earth's surface men till their fields, but the hidden treasures that lie below are more valuable than the harvest of maize or wheat.

> *"As for the earth, out of it cometh bread;*
> *And from beneath it is turned up as by fire.*
> *The stones thereof are the place of sapphires,*
> *And it hath dust of gold."*

The reference to fire as an agent in turning up the earth appears to mark a volcanic district, but sapphires and gold are found either in alluvial soil or associated with gneiss and quartz. Perhaps the fire was that used by the miners to split refractory rock. And the cunning of man is seen in this, that he carries into the very heart of the mountains a path which no vulture or falcon ever saw, which the proud beasts and fierce lions have not trodden.

> *"He puts forth his hand upon the flinty rock,*
> *He overturneth mountains by the roots."*

Slowly indeed as compared with modern work of the kind, yet surely, where those earnest toilers desired a way, excavations went on and tunnels were formed with wedge and hammer and pickaxe. The skill of man in providing tools and devising methods, and his patience and assiduity made him master of the very mountains. And when he had found the ore he could extract its precious metal and gems.

"He cutteth out channels among the rocks;
And his eye seeth every precious thing.
He bindeth the streams that they trickle not;
And the hidden thing brings he forth to light."

For washing his ore when it has been crushed he needs supplies of water, and to this end makes long aqueducts. In Idumæa a whole range of reservoirs may still be seen, by means of which even in the dry season the work of gold-washing might be carried on without interruption. No particle of the precious metal escaped the quick eye of the practised miner. And again, if water began to percolate into his shaft or tunnel, he had skill to bind the streams that his search might not be hindered.

Such then is man's skill, such are his perseverance and success in the quest of things he counts valuable—iron for his tools, copper to fashion into vessels, gold and silver to adorn the crowns of kings, sapphires to gleam upon their raiment. And if in the depths of earth or anywhere the secrets of life could be reached, men of eager adventurous spirit would sooner or later find them out.

It is to be noticed that, in the account given here of the search after hidden things, attention is confined to mining operations. And this may appear strange, the general subject being the quest of wisdom, that is understanding of the principles and methods by which the Divine government of the world is carried on. There was in those days a method of research, widely practised, to which some allusion might have been expected —the so-called art of astrology. The Chaldæans had for centuries observed the stars, chronicled their apparent movements, measured the distances of the planets from each other in their unexplained progress through

the constellations. On this survey of the heavens was built up a whole code of rules for predicting events. The stars which culminated at the time of any one's birth, the planets visible when an undertaking was begun, were supposed to indicate prosperity or disaster. The author of the Book of Job could not be ignorant of this art. Why does he not mention it? Why does he not point out that by watching the stars man seeks in vain to penetrate Divine secrets? And the reply would seem to be that keeping absolute silence in regard to astrology he meant to refuse it as a method of inquiry. Patient, eager labour among the rocks and stones is the type of fruitful endeavour. Astrology is not in any way useful; nothing is reached by that method of questioning nature.

The poet proceeds:—

> *"Where shall wisdom be found,*
> *And where is the place of understanding?*
> *Man knoweth not the way thereof,*
> *Neither is it to be found in the land of the living.*
> *The deep saith, It is not in me;*
> *And the sea saith, It is not with me."*

The whole range of the physical cosmos, whether open to the examination of man or beyond his reach, is here declared incapable of supplying the clue to that underlying idea by which the course of things is ordered. The land of the living is the surface of the earth which men inhabit. The deep is the under-world. Neither there nor in the sea is the great secret to be found. As for its price, however earnestly men may desire to possess themselves of it, no treasures are of any use it is not to be bought in any market.

> *"Never is wisdom got for gold,*
> *Nor for its price can silver be told.*

For the gold of Ophir it may not be won,
The onyx rare or the sapphire stone.
Gold is no measure and glass no hire,
Jewels of gold twice fined by fire.
Coral and crystal tell in vain,
Pearls of the deep for wisdom's gain.
Topaz of Cush avails thee nought,
Nor with gold of glory is it bought."

While wisdom is thus of value incommensurate with all else men count precious and rare, it is equally beyond the reach of all other forms of mundane life. The birds that soar high into the atmosphere see nothing of it, nor does any creature that wanders far into uninhabitable wilds. Abaddon and Death indeed, the devouring abyss and that silent world which seems to gather and keep all secrets, have heard a rumour of it. Beyond the range of mortal sense some hint there may be of a Divine plan governing the mutations of existence, the fulfilment of which will throw light on the underworld where the spirits of the departed wait in age-long night. But death has no knowledge any more than life. Wisdom is God's prerogative, His activities are His own to order and fulfil.

"God understandeth the way thereof,
And He knoweth the place thereof.
For He looketh to the ends of the earth,
And seeth under the whole heaven,
Making weight for the winds;
And He meteth out the waters by measure.
When He made a decree for the rain,
And a way for the lightning of thunder,
Then did He see it and number it,
He established it, yea, and searched it out."

The evolution, as we should say, of the order of nature gives fixed and visible embodiment to the wisdom of God. We must conclude, therefore, that

the poet indicates the complete idea of the world as a cosmos governed by subtle all-pervading law for moral ends. The creation of the visible universe is assumed to begin, and with the created before Him God sees its capacities, determines the use to which its forces are to be put, the relation all things are to have to each other, to the life of man and to His own glory. But the hokhma or understanding of this remains for ever beyond the discovery of the human intellect. Man knoweth not the way thereof. The forces of earth and air and sea and the deep that lieth under do not reveal the secret of their working; they are but instruments. And the end of all is not to be found in Sheol, in the silent world of the dead. God Himself is the Alpha and Omega, the First and the Last.

Yet man has his life and his law. Though intellectual understanding of his world and destiny may fail however earnestly he pursues the quest, he should obtain the knowledge that comes by reverence and obedience. He can adore God, he can distinguish good from evil and seek what is right and true. There lies his hokhma, there, says the poet, it must continue to lie.

> *"And unto man He said,*
> *Behold the fear of the Lord, that is wisdom,*
> *And to depart from evil is understanding."*

The conclusion lays a hush upon man's thought—but leaves it with a doctrine of God and faith reaching above the limitations of time and sense. Reverence for the Divine will not fully known, the pursuit of holiness, fear of the Unseen God are no agnosticism, they are the true springs of religious life.

XXIV.

AS A PRINCE BEFORE THE KING.

JOB SPEAKS. CHAPS. xxix.-xxxi.

FROM the pain and desolation to which he has become inured as a pitiable second state of existence, Job looks back to the years of prosperity and health which in long succession he once enjoyed. This parable or review of the past ends his contention. Honour and blessedness are apparently denied him for ever. With what has been he compares his present misery and proceeds to a bold and noble vindication of his character alike from secret and from flagrant sins.

In the whole circle of Job's lamentations this chant is perhaps the most affecting. The language is very beautiful, in the finest style of the poet, and the minor cadences of the music are such as many of us can sympathise with. When the years of youth go by and strength wanes, the Eden we once dwelt in seems passing fair. Of those beyond middle life there are few who do not set their early memories in sharp contrast to the ways they now travel, looking back to a happy valley and long bright summers that are left behind. And even in opening manhood and womanhood the troubles of life often fall, as we may think, prematurely, coming between the mind and the remembered joy of burdenless existence.

"How changed are they!—how changed am I!
The early spring of life is gone,
Gone is each youthful vanity,—
But what with years, oh what is won?

"I know not—but while standing now
Where opened first the heart of youth,
I recollect how high would glow
Its thoughts of Glory, Faith, and Truth—

"How full it was of good and great,
How true to heaven, how warm to men.
Alas! I scarce forbear to hate
The colder breast I bring again."

First in the years past Job sees by the light of memory the blessedness he had when the Almighty was felt to be his preserver and his strength. Though now God appears to have become an enemy he will not deny that once he had a very different experience. Then nature was friendly, no harm came to him; he was not afraid of the pestilence that walketh in darkness nor the destruction that wasteth at noon-day, for the Almighty was his refuge and fortress. To refuse this tribute of gratitude is far from the mind of Job, and the expression of it is a sign that now at length he is come to a better mind. He seems on the way fully to recover his trust.

The elements of his former happiness are recounted in detail. God watched over him with constant care, the lamp of Divine love shone on high and lighted up the darkness, so that even in the night he could travel by a way he knew not and feel secure. Days of strength and pleasure were those when the secret of God, the sense of intimate fellowship with God, was on his tent, when his children were about him, that beautiful band of sons and daughters who were his pride. Then his steps were bathed in abundance, butter provided by

innumerable kine, rivers of oil which seemed to flow from the rock, where terrace above terrace the olives grew luxuriantly and yielded their fruit without fail.

Chiefly Job remembers with gratitude to God the esteem in which he was held by all about him. Nature was friendly and not less friendly were men. When he went into the city and took his seat in the "broad place" within the gate, he was acknowledged chief of the council and court of judgment. The young men withdrew and stood aside, yea the elders, already seated in the place of assembly, stood up to receive him as their superior in position and wisdom. Discussion was suspended that he might hear and decide. And the reasons for this respect are given. In the society thus with idyllic touches represented, two qualities were highly esteemed—regard for the poor and wisdom in counsel. Then, as now, the problem of poverty caused great concern to the elders of cities. Though the population of an Arabian town could not be great, there were many widows and fatherless children, families reduced to beggary by disease or the failure of their poor means of livelihood, blind and lame persons utterly dependent on charity, besides wandering strangers and the vagrants of the desert. By his princely munificence to these Job had earned the gratitude of the whole region. Need was met, poverty relieved, justice done in every case. He recounts what he did, not in boastfulness, but as one who rejoiced in the ability God had given him to aid suffering fellow-creatures. Those were indeed royal times for the generous-hearted man. Full of public spirit, his ear and hand always open, giving freely out of his abundance, he commended himself to the affectionate regard of the whole valley. The ready way of almsgiving was that alone by which relief was

provided for the destitute, and Job was never appealed to in vain.

> *"The ear that heard me blessed me,*
> *The eye that saw bare witness to me,*
> *Because I delivered the poor that cried,*
> *And the fatherless who had no helper.*
> *The blessing of him that was ready to die came upon me,*
> *And I caused the widow's heart to sing with joy."*

So far Job rejoices in the recollection of what he had been able to do for the distressed and needy in those days when the lamp of God shone over him. He proceeds to speak of his service as magistrate or judge.

> *"I put on righteousness and it indued itself with me,*
> *My justice was as a robe and a diadem;*
> *I was eyes to the blind,*
> *And feet was I to the lame."*

With righteousness in his heart so that all he said and did revealed it and wearing judgment as a turban, he sat and administered justice among the people. Those who had lost their sight and were unable to find the men that had wronged them came to him and he was as eyes to them, following up every clue to the crime that had been committed. The lame who could not pursue their enemies appealed to him and he took up their cause. The poor, suffering under oppression, found him a protector, a father. Yea, "*the cause of him that I knew not I searched out.*" On behalf of total strangers as well as of neighbours he set in motion the machinery of justice.

> *"And I brake the jaws of the wicked*
> *And plucked the spoil from his teeth."*

None were so formidable, so daring and lion-like, but he faced them, brought them to judgment and compelled

them to give up what they had taken by fraud and violence.

In those days, Job confesses, he had the dream that as he was prosperous, powerful, helpful to others by the grace of God, so he would continue. Why should any trouble fall on one who used power conscientiously for his neighbours? Would not Eloah sustain the man who was as a god to others?

> *"Then I said, I shall die in my nest,*
> *And I shall multiply my days as the Phœnix;*
> *My root shall spread out by the waters,*
> *And the dew shall be all night on my branch;*
> *My glory shall be fresh in me,*
> *And my bow shall be renewed in my hand."*

A fine touch of the dream-life which ran on from year to year, bright and blessed as if it would flow for ever. Death and disaster were far away. He would renew his life like the Phœnix, attain to the age of the antediluvian fathers, and have his glory or life strong in him for uncounted years. So illusion flattered him, the very image he uses pointing to the futility of the hope.

The closing strophe of the chapter proceeds with even stronger touch and more abundant colour to represent his dignity. Men listened to him and waited. Like a refreshing rain upon thirsty ground—and how thirsty the desert could be!—his counsel fell on their ears. He smiled upon them when they had no confidence, laughed away their trouble, the light of his countenance never dimmed by their apprehensions. Even when all about him were in dismay his hearty hopeful outlook was unclouded. Trusting God, he knew his own strength and gave freely of it.

> *"I chose out their way, and sat as a chief,*
> *And dwelt as a king in the crowd,*
> *As one that comforteth the mourners."*

Looked up to with this great esteem, acknowledged leader in virtue of his overflowing goodness and cheerfulness, he seemed to make sunshine for the whole community. Such was the past. All that had been, is gone apparently for ever.

How inexpressibly strange that power so splendid, mental, physical and moral strength used in the service of less favoured men should be destroyed by Eloah! It is like blotting out the sun from heaven and leaving a world in darkness. And most strange of all is the way in which low men assist the ruin that has been wrought.

The thirtieth chapter begins with this. Job is derided by the miserable and base whose fathers he would have disdained to set with the dogs of his flock. He paints these people, gaunt with hunger and vice, herding in the wilderness where alone they are suffered to exist, plucking mallows or salt-wort among the bushes and digging up the roots of broom for food. Men hunted them into the desert, crying after them as thieves, and they dwelt in the clefts of the wadies, in caves and amongst rocks. Like wild asses they brayed in the scrub and flung themselves down among the nettles. Children they were of fools, base-born, men who had dishonoured their humanity and been whipped out of the land. Such are they whose song and by-word Job is now become. These, even these abhor him and spit in his face. He makes the contrast deep and dreadful as to his own experience and the moral confusion that has followed Eloah's strange work. For good there is evil, for light and order there is darkness. Does God desire this, ordain it?

One is inclined to ask whether the abounding com-

passion and humaneness of the Book of Job fails at this point. These wretched creatures who make their lair like wild beasts among the nettles, outcasts, branded as thieves, a wandering base-born race, are still men. Their fathers may have fallen into the vices of abject poverty. But why should Job say that he would have disdained to set them with the dogs of his flock? In a previous speech (chap. xxiv.) he described victims of oppression who had no covering in the cold and were drenched with the rain of the mountains, clinging to the rock for shelter; and of them he spoke gently, sympathetically. But here he seems to go beyond compassion.

Perhaps one might say the tone he takes now is pardonable, or almost pardonable, because these wretched beings, whom he may have treated kindly once, have seized the occasion of his misery and disease to insult him to his face. While the words appear hard, the uselessness of the pariah may be the main point. Yet a little of the pride of birth clings to Job. In this respect he is not perfect; here his prosperous life needs a check. The Almighty must speak to him out of the tempest that he may feel himself and find "the blessedness of being little."

These outcasts throw off all restraint and behave with disgraceful rudeness in his presence.

> "*Upon my right hand rise the low brood,*
> *They push away my feet,*
> *And cast up against me their ways of destruction;*
> *They mar my path,*
> *And force on my calamity—*
> *They who have no helper.*
> *They come in as through a wide breach,*
> *In the desolation they roll themselves upon me.*"

The various images, of a besieging army, of those who

wantonly break up paths made with difficulty, of a breach in the embankment of a river, are to show that Job is now accounted one of the meanest, whom any man may treat with indignity. He was once the idol of the populace; "now none so poor to do him reverence." And this persecution by base men is only a sign of deeper abasement. As a horde of terrors sent by God he feels the reproaches and sorrows of his state.

> *"Terrors are turned upon me;*
> *They chase away mine honour as the wind,*
> *And my welfare passeth as a cloud.*
> *And now my soul is poured out in me*
> *The days of affliction have taken hold upon me."*

Thought shifts naturally to the awful disease which has caused his body to swell and to become black as with dust and ashes. And this leads him to his final vehement complaint against Eloah. How can He so abase and destroy His servant?

> *"I cry unto Thee and Thou dost not hear me;*
> *I stand up, and Thou lookest at me.*
> *Thou art turned to be cruel unto me:*
> *With the might of Thine hand Thou persecutest me.*
> *Thou liftest me up to the wind, Thou causest me to ride on it;*
> *And Thou dissolvest me in the storm.*
> *For I know that Thou wilt bring me to death,*
> *And to the house appointed for all living.*
> *Yet in overthrow doth not one stretch out his hand?*
> *In destruction, doth he not because of this utter a cry?"*

Standing up in his wretchedness he is fully visible to the Divine eye, still no prayer moves Eloah the terrible from His purpose. It seems to be finally appointed that in dishonour Job shall die. Yet, destined to this fate, his hope a mockery, shall he not stretch out his hand, cry aloud as life falls to the grave in ruin? How differently is God treating him from the

way in which he treated those who were in trouble! He is asking in vain that pity which he himself had often shown. Why should this be? How can it be, and Eloah remain the Just and Living One? Pained without and within, unable to refrain from crying out when people gather about him, a brother to jackals whose howlings are heard all night, a companion to the grieving ostrich, his bones burned by raging fever, his harp turned to wailing and his lute into the voice of them that weep, he can scarce believe himself the same man that once walked in honour and gladness in the sight of earth and heaven.

Thus the full measure of complaint is again poured out, unchecked by thought that dignity of life comes more with suffering patiently endured than with pleasure. Job does not know that out of trouble like his a man may rise more human, more noble, his harp furnished with new strings of deeper feeling, a finer light of sympathy shining in his soul. Consistently, throughout, the author keeps this thought in the background, showing hopeless sorrow, affliction, unrelieved by any sense of spiritual gain, pressing with heaviest and most weary weight upon a good man's life. The only help Job has is the consciousness of virtue, and that does not check his complaint. The antinomies of life, the past as compared with the present, Divine favour exchanged for cruel persecution, well-doing followed by most grievous pain and dishonour, are to stand at the last full in view. Then He who has justice in His keeping shall appear. God Himself shall declare and claim His supremacy and His design.

This purpose of the author achieved, the last passage of Job's address—chap. xxxi.—rings bold and clear

like the chant of a victor, not serene indeed in the presence of death, for this is not the Hebrew temper and cannot be ascribed by the writer to his hero, yet with firm ground beneath his feet, a clear conscience of truth lighting up his soul. The language is that of an innocent man before his accusers and his judge, yea of a prince in presence of the King. Out of the darkness into which he has been cast by false arguments and accusations, out of the trouble into which his own doubt has brought him, Job seems to rise with a new sense of moral strength and even of restored physical power. No more in reckless challenge of heaven and earth to do their worst, but with a fine strain of earnest desire to be clear with men and God, he takes up and denies one by one every possible charge of secret and open sin. Is the language he uses more emphatic than any man has a right to employ? If he speaks the truth, why should his words be thought too bold? The Almighty Judge desires no man falsely to accuse himself, will have no man leave an unfounded suspicion resting upon his character. It is not evangelical meekness to plead guilty to sins never committed. Job feels it part of his integrity to maintain his integrity; and here he vindicates himself not in general terms but in detail, with a decision which cannot be mistaken. Afterwards, when the Almighty has spoken, he acknowledges the ignorance and error which have entered into his judgment, making the confession we must all make even after years of faith.

I. From the taint of lustful and base desire he first clears himself. He has been pure in life, innocent even of wandering looks which might have drawn him into uncleanness. He has made a covenant with his eyes and kept it. Sin of this kind, he knew, always

brings retribution, and no indulgence of his ever caused sorrow and dishonour. Regarding the particular form of evil in question he asks:—

> *"For what is the portion from God above,*
> *And the heritage of the Almighty from on high?*
> *Is it not calamity to the unrighteous,*
> *And disaster to them that work iniquity?"*

Grouped along with this "lust of the flesh" is the "lust of the eyes," covetous desire. The itching palm to which money clings, false dealing for the sake of gain, crafty intrigues for the acquisition of a plot of ground or some animal—such things were far from him. He claims to be weighed in a strict balance, and pledges himself that as to this he will not be found wanting. So thoroughly is he occupied with this defence that he speaks as if still able to sow a crop and look for the harvest. He would expect to have the produce snatched from his hand if the vanity of greed and getting had led him astray. Returning then to the more offensive suspicion that he had laid wait treacherously at his neighbour's door, he uses the most vigorous words to show at once his detestation of such offence and the result he believes it always to have. It is an enormity, a nefarious thing to be punished by the judges. More than that, it is a fire that consumes to Abaddon, wasting a man's strength and substance so that they are swallowed as by the devouring abyss. As to this, Job's reading of life is perfectly sound. Wherever society exists at all, custom and justice are made to bear as heavily as possible on those who invade the foundation of society and the rights of other men. Yet the keenness with which immorality of the particular kind is watched fans the flame of lust. Nature appears to be engaged against itself; it may be charged

with the offence, it certainly joins in bringing the punishment.

II. Another possible imputation was that as a master or employer he had been harsh to his underlings. Common enough it was for those in power to treat their dependants with cruelty. Servants were often slaves; their rights as men and women were denied. Regarding this, the words put into the mouth of Job are finely humane, even prophetic:—

> *"If I despised the cause of my man-servant or maid*
> *When they contended with me*
> *What then shall I do when God riseth up?*
> *And when He visiteth what shall I answer Him?*
> *Did not He that made me in the womb make him?*
> *And did not One fashion us in the womb?"*

The rights of those who toiled for him were sacred, not as created by any human law which for so many hours' service might compel so much stipulated hire, but as conferred by God. Job's servants were men and women with an indefeasible claim to just and considerate treatment. It was accidental, so to speak, that Job was rich and they poor, that he was master and they under him. Their bodies were fashioned like his, their minds had the same capacity of thought, of emotion, of pleasure and pain. At this point there is no hardness of tone or pride of birth and place. These are well-doing people to whom as head of the clan Job stands in place of a father.

And his principle, to treat them as their inheritance of the same life from the same Creator gave them a right to be dealt with, is prophetic, setting forth the duties of all who have power to those who toil for them. Men are often used like beasts of burden. No tyranny on earth is so hateful as many employers, driving on their huge

concerns at the utmost speed, dare to exercise through representatives or underlings. The simple patriarchal life which brought employer and employed into direct personal relations knew little of the antagonism of class interests and the bitterness of feeling which often menaces revolution. None of this will cease till simplicity be resumed and the customs which keep men in touch with each other, even though they fail to acknowledge themselves members of the one family of God. When the servant who has done his best is, after years of exhausting labour, dismissed without a hearing by some subordinate set there to consider what are called the "interests" of the employer—is the latter free from blame? The question of Job, "What then shall *I* do when God riseth up, and when He visiteth what shall I answer Him?" strikes a note of equity and brotherliness many so-called Christians seem never to have heard.

III. To the poor, the widow, the fatherless, the perishing, Job next refers. Beyond the circle of his own servants there were needy persons whom he had been charged with neglecting and even oppressing. He has already made ample defence under this head. If he has lifted his hand against the fatherless, having good reason to presume that the judges would be on his side—then may his shoulder fall from the shoulder-blade and his arm from the collar-bone. Calamity from God was a terror to Job, and recognising the glorious authority which enforces the law of brotherly help he could not have lived in proud enjoyment and selfish contempt.

IV Next he repudiates the idolatry of wealth and the sin of adoring the creature instead of the Creator. Rich as he was, he can affirm that he never thought

too much of his wealth, nor secretly vaunted himself in what he had gathered. His fields brought forth plentifully, but he never said to his soul, Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. He was but a steward, holding all at the will of God. Not as if abundance of possessions could give him any real worth, but with constant gratitude to his Divine Friend, he used the world as not abusing it.

And for his religion: true to those spiritual ideas which raised him far above superstition and idolatry, even when the rising sun seemed to claim homage as a fit emblem of the unseen Creator, or when the full moon shining in a clear sky seemed a very goddess of purity and peace, he had never, as others were wont to do, carried his hand to his lips. He had seen the worship of Baal and Ishtar, and there might have come to him, as to whole nations, the impulses of wonder, of delight, of religious reverence. But he can fearlessly say that he never yielded to the temptation to adore anything in heaven or earth. It would have been to deny Eloah the Supreme. Dr. Davidson reminds us here of a legend embodied in the Koran for the purpose of impressing the lesson that worship should be paid to the Lord of all creatures, "whose shall be the kingdom on the day whereon the trumpet shall be sounded." The Almighty says: "Thus did We show unto Abraham the kingdom of heaven and earth, that he might become of those who firmly believe. And when the night overshadowed him he saw a star, and he said, This is my Lord; but when it set he said, I like not those that set. And when he saw the moon rising he said, This is my Lord; but when he saw it set he said, Verily, if my Lord direct me not, I shall become one of the

people who go astray. And when he saw the rising sun he said, This is my Lord; this is the greatest; but when it set he said, O my people, verily I am clear of that which ye associate with God; I direct my face unto Him who hath created the heavens and the earth." Thus from very early times to that of Mohammed monotheism was in conflict with the form of idolatry that naturally allured the inhabitants of Arabia. Job confesses the attraction, denies the sin. He speaks as if the laws of his people were strongly against sun-worship, whatever might be done elsewhere.

V. He proceeds to declare that he has never rejoiced over a fallen enemy nor sought the life of any one with a curse. He distinguishes himself very sharply from those who in the common Oriental way dealt curses without great provocation, and those even who kept them for deadly enemies. So far was this rancorous spirit from him that friends and enemies alike were welcome to his hospitality and help. Verse 31 means that his servants could boast of being unable to find a single stranger who had not sat at his table. Their business was to furnish it every day with guests. Nor will Job allow that after the manner of men he skilfully covered transgressions. "If, guilty of some base thing, I concealed it, as men often do, because I was afraid of losing caste, afraid lest the great families would despise me. . . ." Such a thought or fear never presented itself to him. He could not thus have lived a double life. All had been above-board, in the clear light of day, ruled by one law.

In connection with this it is that he comes with princely appeal to the King.

> *"Oh that I had one to hear me!—*
> *Behold my signature—let the Almighty answer me.*

And oh that I had my Opponent's charge!
Surely I would carry it on my shoulder,
I would bind it unto me as a crown.
I would declare unto Him the number of my steps,
As a prince would I go near unto Him."

The words are to be defended only on the ground that the Eloah to whom a challenge is here addressed is God misunderstood, God charged falsely with making unfounded accusations against His servant and punishing him as a criminal. The Almighty has not been doing so. The vicious reasoning of the friends, the mistaken creed of the age make it appear as if He had. Men say to Job, You suffer because God has found evil in you. He is requiting you according to your iniquity. They maintain that for no other reason could calamities have come upon him. So God is made to appear as the man's adversary; and Job is forced to the demonstration that he has been unjustly condemned. "Behold my signature," he says: I state my innocence; I set to my mark; I stand by my claim: I can do nothing else. Let the Almighty prove me at fault. God, you say, has a book in which His charges against me are written out. I wish I had that book! I would fasten it upon my shoulder as a badge of honour; yea, I would wear it as a crown. I would show Eloah all I have done, every step I have taken through life by day and night. I would evade nothing. In the assurance of integrity I would go to the King; as a prince I would stand in His presence. There face to face with Him whom I know to be just and righteous I would justify myself as His servant, faithful in His house.

Is it audacity, impiety? The writer of the book does not mean it to be so understood. There is not

the slightest hint that he gives up his hero. Every claim made is true. Yet there is ignorance of God, and that ignorance puts Job in fault so far. He does not know God's action though he knows his own. He ought to reason from the misunderstanding of himself and see that he may fail to understand Eloah. When he begins to see this he will believe that his sufferings have complete justification in the purpose of the Most High.

The ignorance of Job represents the ignorance of the old world. Notwithstanding the tenor of his prologue the writer is without a theory of human affliction applicable to every case, or even to the experience of Job. He can only say and repeat, God is supremely wise and righteous, and for the glory of His wisdom and righteousness He ordains all that befalls men. The problem is not solved till we see Christ, the Captain of our salvation, made perfect by suffering, and know that our earthly affliction "which is for the moment worketh for us more and more exceedingly an eternal weight of glory."

The last verses of the chapter may seem out of place. Job speaks as a landowner who has not encroached on the fields of others but honestly acquired his estate, and as a farmer who has tilled it well. This seems a trifling matter compared with others that have been considered. Yet, as a kind of afterthought, completing the review of his life, the detail is natural.

> *"If my land cry out against me,*
> *And the furrows thereof weep together,*
> *If I have eaten the fruits thereof without money,*
> *Or have caused the owners to lose their life:*
> *Let thistles grow instead of wheat*
> *And cockle instead of barley.*
> *The words of Job are ended."*

A farmer of the right kind would have great shame if poor crops or wet furrows cried against him, or if he could otherwise be accused of treating the land ill. The touch is realistic and forcible.

Still it is plain at the close that the character of Job is idealised. Much may be received as matter of veritable history; but on the whole the life is too fine, pure, saintly for even an extraordinary man. The picture is clearly typical. And it is so for the best reason. An actual life would not have set the problem fully in view. The writer's aim is to rouse thought by throwing the contradictions of human experience so vividly upon a prepared canvas that all may see. Why do the righteous suffer? What does the Almighty mean? The urgent questions of the race are made as insistent as art and passion, ideal truth and sincerity, can make them. Job lying in the grime of misery yet claiming his innocence as a prince before the Eternal King, demands on behalf of humanity the vindication of providence, the meaning of the world scheme.

ELIHU INTERVENES.

XXV.

POST-EXILIC WISDOM.

CHAPS. xxxii.-xxxiv.

A PERSONAGE hitherto unnamed in the course of the drama now assumes the place of critic and judge between Job and his friends. Elihu, son of Barachel the Buzite, of the family of Ram, appears suddenly and as suddenly disappears. The implication is that he has been present during the whole of the colloquies, and that, having patiently waited his time, he expresses the judgment he has slowly formed on arguments to which he has given close attention.

It is significant that both Elihu and his representations are ignored in the winding up of the action. The address of the Almighty from the storm does not take him into account and seems to follow directly on the close of Job's defence. It is a very obvious criticism, therefore, that the long discourse of Elihu may be an interpolation or an afterthought—a fresh attempt by the author or by some later writer to correct errors into which Job and his friends are supposed to have fallen and to throw new light on the matter of discussion. The textual indications are all in favour of this view. The style of the language appears to belong to a later time than the other parts of the book. But to reject the address as unworthy of a place in the

poem would be too summary. Elihu indeed assumes the air of the superior person from the first, so that one is not engaged in his favour. Yet there is an honest, reverent and thoughtful contribution to the subject. In some points this speaker comes nearer the truth than Job or any of his friends, although the address as a whole is beneath the rest of the book in respect of matter and argument, and still more in poetical feeling and expression.

It is suggested by M. Renan that the original author, taking up his work again after a long interval, at a period in his life when he had lost his verve and his style, may have added this fragment with the idea of completing the poem. There are strong reasons against such an explanation. For one thing there seems to be a misconception where, at the outset, Elihu is made to assume that Job and his friends are very old. The earlier part of the poem by no means affirms this. Job, though we call him a patriarch, was not necessarily far advanced in life, and Zophar appears considerably younger. Again the contention in the eighth verse—"There is a spirit in man, and the breath of the Almighty giveth them understanding"—seems to be the justification a later writer would think it needful to introduce. He acknowledges the Divine gift of the original poet and adding his criticism claims for Elihu, that is, for himself, the lucidity God bestows on every calm and reverent student of His ways. This is considerably different from anything we find in the addresses of the other speakers. It seems to show that the question of inspiration had arisen and passed through some discussion. But the rest of the book is written without any consciousness, or at all events any admission of such a question.

Elihu appears to represent the new "wisdom" which came to Hebrew thinkers in the period of the exile; and there are certain opinions embodied in his address which must have been formed during an exile that brought many Jews to honour. The reading of affliction given is one following the discovery that the general sinfulness of a nation may entail chastisement on men who have not personally been guilty of great sin, yet are sharers in the common neglect of religion and pride of heart, and further that this chastisement may be the means of great profit to those who suffer. It would be harsh to say the tone is that of a mind which has caught the trick of "voluntary humility," of pietistic self-abasement. Yet there are traces of such a tendency, the beginning of a religious strain opposed to legal self-righteousness, running, however, very readily to excess and formalism. Elihu, accordingly, appears to stand on the verge of a descent from the robust moral vigour of the original author towards that low ground in which false views of man's nature hinder the free activity of faith.

The note struck by the Book of Job had stirred eager thought in the time of the exile. Just as in the Middle Ages of European history the Divine Comedy of Dante was made a special study, and chairs were founded in universities for its exposition, so less formally the drama of Job was made the subject of inquiry and speculation. We suppose then that among the many who wrote on the poem, one acting for a circle of thinkers incorporated their views in the text. He could not do so otherwise than by bringing a new speaker on the stage. To add anything to what Eliphaz or Bildad or Job had said would have prevented the free expression of new opinion. Nor could

he without disrespect have inserted the criticism after the words of Jehovah. Selecting as the only proper point of interpolation the close of the debate between Job and the friends, the scribe introduced the Elihu portion as a review of the whole scope of the book, and may indeed have subtly intended to assail as entirely heterodox the presupposition of Job's integrity and the Almighty's approval of His servant. That being his purpose, he had to veil it in order to keep the discourse of Elihu in line with the place assigned to him in the dramatic movement. The contents of the prologue and epilogue and the utterance of the Almighty from the storm affect, throughout, the added discourse. But to secure the unity of the poem the writer makes Elihu speak like one occupying the same ground as Eliphaz and the others, that of a thinker ignorant of the original motive of the drama; and this is accomplished with no small skill. The assumption is that reverent thought may throw new light, far more light than the original author possessed, on the case as it stood during the colloquies. Elihu avoids assailing the conception of the prologue that Job is a perfect and upright man approved by God. He takes the state of the sufferer as he finds it, and inquires how and why it is, what is the remedy. There are pedantries and obscurities in the discourse, yet the author must not be denied the merit of a careful and successful attempt to adapt his character to the place he occupies in the drama. Beyond this, and the admission that something additional is said on the subject of Divine discipline, it is needless to go in justifying Elihu's appearance. One can only remark with wonder in passing that Elihu should ever have been declared the Angel Jehovah, or a personification of the Son of God.

The narrative verses which introduce the new speaker state that his wrath was kindled against Job because he justified himself rather than God, and against the three friends because they had condemned Job and yet found no answer to his arguments. The mood is that of a critic rather hot, somewhat too confident that he knows, beginning a task that requires much penetration and wisdom. But the opening sentences of the speech of Elihu betray the need the writer felt to justify himself in making his bold venture.

"I am young and ye are very old;
Wherefore I held back and durst not show my knowledge.
I thought, Days should speak,
And the multitude of years teach wisdom.
Still, there is a spirit in man,
And the breath of the Almighty giveth them understanding.
Not the great in years are wise,
Nor do the aged understand what is right.
Therefore I say: Hearken to me;
I also will show my opinion."

These verses are a defence of the new writer's boldness in adding to a poem that has come down from a previous age. He is confident in his judgment, yet realises the necessity of commending it to the hearers. He claims that inspiration which belongs to every reverent conscientious inquirer. On this footing he affirms a right to express his opinion, and the right cannot be denied.

Elihu has been disappointed with the speeches of Job's friends. He has listened for their reasons, observed how they cast about for arguments and theories; but no one said anything convincing. It is an offence to this speaker that men who had so good a case against their friend made so little of it. The intelligence of Elihu is therefore from the first committed

to the hypothesis that Job is in the wrong. Obviously the writer places his spokesman in a position which the epilogue condemns; and if we assume this to have been deliberately done a subtle verdict against the scope of the poem must have been intended. May it not be surmised that this implied comment or criticism gave the interpolated discourse value in the eyes of many? Originally the poem appeared somewhat dangerous, out of the line of orthodoxy. It may have become more acceptable to Hebrew thought when this caveat against bold assumptions of human perfectibility and the right of man in presence of his Maker had been incorporated with the text.

Elihu tells the friends that they are not to say, We have found wisdom in Job, unexpected wisdom which the Almighty alone is able to vanquish. They are not to excuse themselves nor exaggerate the difficulties of the situation by entertaining such an opinion. Elihu is confident that he can overcome Job in reasoning. As if speaking to himself he describes the perplexity of the friends and states his intention.

> *"They were amazed, they answered no more;*
> *They had not a word to say.*
> *And shall I wait because they speak not,*
> *Because they stand still and answer no more?*
> *I also will answer my part,*
> *I also will show my opinion."*

His convictions become stronger and more urgent. He must open his lips and answer. And he will use no flattery. Neither the age nor the greatness of the men he is addressing shall keep him from speaking his mind. If he were insincere he would bring on himself the judgment of God. "My Maker would soon take me away." Here again the second writer's self-defence

colours the words put into Elihu's mouth. Reverence for the genius of the poet whose work he is supplementing does not prevent a greater reverence for his own views.

The general exordium closes with the thirty-second chapter, and in the thirty-third Elihu, addressing Job by name, enters on a new vindication of his right to intervene. His claim is still that of straightforwardness, sincerity. He is to express what he knows without any other motive than to throw light on the matter in hand. He feels himself, moreover, to be guided by the Divine Spirit. The breath of the Almighty has given him life; and on this ground he considers himself entitled to enter the discussion and ask of Job what answer he can give. This is done with dramatic feeling. The life he enjoys is not only physical vigour as contrasted with Job's diseased and infirm state, but also intellectual strength, the power of God-given reason. Yet, as if he might seem to claim too much, he hastens to explain that he is quite on Job's level nevertheless.

> "*Behold, I am before God even as thou art;*
> *I also am formed out of the clay.*
> *Lo, my terror shall not make thee afraid,*
> *Neither shall my pressure be heavy upon thee.*

Elihu is no great personage, no heaven-sent prophet whose oracles must be received without question. He is not terrible like God, but a man formed out of the clay. The dramatising appears overdone at this point, and can only be explained by the desire of the writer to keep on good terms with those who already reverenced the original poet and regarded his work as sacred. What is now to be said to Job is spoken with know-

ledge and conviction, yet without pretension to more than the wisdom of the holy. There is, however, a covert attack on the original author as having made too much of the terror of the Almighty, the constant pain and anxiety that bore down Job's spirit. No excuse of the kind is to be allowed for the failure of Job to justify himself. He did not *because he could not.* The fact was, according to this critic, that Job had no right of self-defence as perfect and upright, without fault before the Most High. No man possessed or could acquire such integrity. And all the attempts of the earlier dramatist to put arguments and defences into his hero's mouth had of necessity failed. The new writer comprehends very well the purpose of his predecessor and intends to subvert it.

The formal indictment opens thus:—

> "*Surely thou hast spoken in my hearing*
> *And I have heard thy words:—*
> *I am clean without transgression;*
> *I am innocent, neither is there iniquity in me.*
> *Behold, He findeth occasions against me,*
> *He counteth me for His enemy;*
> *He putteth me in the stocks,*
> *He marketh all my paths.*"

The claim of righteousness, the explanation of his troubles given by Job that God made occasions against him and without cause treated him as an enemy, are the errors on which Elihu fastens. They are the errors of the original writer. No one endeavouring to represent the feelings and language of a servant of God should have placed him in the position of making so false a claim, so base a charge against Eloah. Such criticism is not to be set aside as either incompetent or over bold. But the critic has to justify his opinion, and, like

many others, when he comes to give reasons his weakness discloses itself. He is certainly hampered by the necessity of keeping within dramatic lines. Elihu must appear and speak as one who stood beside Job with the same veil between him and the Divine throne. And perhaps for this reason the effort of the dramatist comes short of the occasion.

It is to be noted that attention is fixed on isolated expressions which fell from Job's lips, that there is no endeavour to set forth fully the attitude of the sufferer towards the Almighty. Eliphaz, Bildad, and Zophar had made Job an offender for a word and Elihu follows them. We anticipate that his criticism, however telling it may be, will miss the true point, the heart of the question. He will possibly establish some things against Job, but they will not prove him to have failed as a brave seeker after truth and God.

Opposing the claim and complaint he has quoted, Elihu advances in the first instance a proposition which has the air of a truism—"*God is greater than man.*" He does not try to prove that even though a man has appeared to himself righteous he may really be sinful in the sight of the Almighty, or that God has the right to afflict an innocent person in order to bring about some great and holy design. The contention is that a man should suffer and be silent. God is not to be questioned; His providence is not to be challenged. A man, however he may have lived, is not to doubt that there is good reason for his misery if he is miserable. He is to let stroke after stroke fall and utter no complaint. And yet Job had erred in saying, "*God giveth not account of any of His matters.*" It is not true, says Elihu, that the Divine King holds Himself entirely aloof from the inquiries and prayers of His

subjects. He discloses in more than one way both His purposes and His grace.

> *"Why dost thou contend against God*
> *That He giveth not account of any of His matters?*
> *For God speaketh once, yea twice,*
> *Yet man perceiveth it not."*

The first way in which, according to Elihu, God speaks to men is by a dream, a vision of the night; and the second way is by the chastisement of pain.

Now as to the first of these, the dream or vision, Elihu had, of course, the testimony of almost universal belief, and also of some cases that passed ordinary experience. Scriptural examples, such as the dreams of Jacob, of Joseph, of Pharaoh, and the prophetic visions already recognised by all pious Hebrews, were no doubt in the writer's mind. Yet if it is implied that Job might have learned the will of God from dreams, or that this was a method of Divine communication for which any man might look, the rule laid down was at least perilous. Visions are not always from God. A dream may come "by the multitude of business." It is true, as Elihu says, that one who is bent on some proud and dangerous course may be more himself in a dream than in his waking hours. He may see a picture of the future which scares him, and so he may be deterred from his purpose. Yet the waking thoughts of a man, if he is sincere and conscientious, are far more fitted to guide him, as a rule, than his dreams.

Passing to the second method of Divine communication, Elihu appears to be on safer ground. He describes the case of an afflicted man brought to extremity by disease, whose soul draweth near to the grave and his life to the destroyers or death-angels. Such suffering and weakness do not of themselves insure knowledge

of God's will, but they prepare the sufferer to be instructed. And for his deliverance an interpreter is required.

> *"If there be with him an angel,*
> *An interpreter, one among a thousand,*
> *To show unto man what is his duty;*
> *Then He is gracious unto him and saith,*
> *Deliver him from going down to the pit,*
> *I have found a ransom."*

Elihu cannot say that such an angel or interpreter will certainly appear. He may: and if he does and points the way of uprightness, and that way is followed, then the result is redemption, deliverance, renewed prosperity. But who is this angel? "One of the ministering spirits sent forth to do service on behalf of the heirs of salvation?" The explanation is somewhat far-fetched. The ministering angels were not restricted in number. Each Hebrew was supposed to have two such guardians. Then Malachi says, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel (messenger) of Jehovah Sebaoth." Here the priest appears as an angel-interpreter, and the passage seems to throw light on Elihu's meaning. As no explicit mention is made of a priest or any priestly function in our text, it may at least be hinted that interpreters of the law, scribes or incipient rabbis are intended, of whom Elihu claims to be one. In this case the ransom would remain without explanation. But if we take that as a sacrificial offering, the name "angel-interpreter" covers a reference to the properly accredited priest. The passage is so obscure that little can be based upon it; yet assuming the Elihu discourses to be of late origin and intended to bring the poem into line with orthodox Hebrew thought the

introduction of either priest or scribe would be in harmony with such a purpose. Mediation at all events is declared to be necessary as between the sufferer and God; and it would be strange indeed if Elihu, professing to explain matters, really made Divine grace to be consequent on the intervention of an angel whose presence and instruction could in no way be verified. Elihu is realistic and would not rest his case at any point on what might be declared purely imaginary.

The promise he virtually makes to Job is like those of Eliphaz and the others,—renewed health, restored youth, the sense of Divine favour. Enjoying these, the forgiven penitent sings before men, acknowledging his fault and praising God for his redemption. The assurance of deliverance was probably made in view of the epilogue, with Job's confession and the prosperity restored to him. But the writer misunderstands the confession, and promises too glibly. It is good to receive after great affliction the guidance of a wise interpreter; and to seek God again in humility is certainly a man's duty. But would submission and the forgiveness of God bring results in the physical sphere, health, renewed youth and felicity? No invariable nexus of cause and effect can be established here from experience of the dealings of God with men. Elihu's account of the way in which the Almighty communicates with His creatures must be declared a failure. It is in some respects careful and ingenious, yet it has no sufficient ground of evidence. When he says—

> *"Lo, all these things worketh God*
> *Oftentimes with man,*
> *To bring back his soul from the pit"*—

the design is pious, but the great question of the book is not touched. The righteous suffer like the wicked from disease, bereavement, disappointment, anxiety. Even when their integrity is vindicated the lost years and early vigour are not restored. It is useless to deal in the way of pure fancy with the troubles of existence. We say to Elihu and all his school, Let us be at the truth, let us know the absolute reality. There are valleys of human sorrow, suffering, and trial in which the shadows grow deeper as the traveller presses on, where the best are often most afflicted. We need another interpreter than Elihu, one who suffers like us and is made perfect by suffering, through it entering into His glory.

An invocation addressed by Elihu to the bystanders begins chap. xxxiv. Again he emphatically asserts his right to speak, his claim to be a guide of those who think on the ways of God. He appeals to sound reason and he takes his auditors into counsel—"*Let us choose to ourselves judgment; let us know among ourselves what is good.*" The proposal is that there shall be conference on the subject of Job's claim. But Elihu alone speaks. It is he who selects "what is good."

Certain words that fell from the lips of Job are again his text. Job hath said, I am righteous, I am in the right; and, God hath taken away my judgment or vindication. When those words were used the meaning of Job was that the circumstances in which he had been placed, the troubles appointed by God seemed to prove him a transgressor. But was he to rest under a charge he knew to be untrue? Stricken with an incurable wound though he had not transgressed, was he to lie against his right by remaining silent? This,

says Elihu, is Job's unfounded impious indictment of the Almighty; and he asks:—

> *"What man is like Job,*
> *Who drinketh up impiety like water,*
> *Who goeth in company with the workers of iniquity,*
> *And walketh with wicked men?"*

Job had spoken of his right which God had taken away. What was his right? Was he, as he affirmed, without transgression? On the contrary, his principles were irreligious. There was infidelity beneath his apparent piety. Elihu will prove that so far from being clear of blame he has been imbibing wrong opinions and joining the company of the wicked. This attack shows the temper of the writer. No doubt certain expressions put into the mouth of Job by the original dramatist might be taken as impeaching the goodness or the justice of God. But to assert that even the most unguarded passages of the book made for impiety was a great mistake. Faith in God is to be traced not obscurely but as a shaft of light through all the speeches put into the mouth of his hero by the poet. One whose mind is bound by certain pious forms of thought may fail to see the light, but it shines nevertheless.

The attempt made by Elihu to establish his charge has an appearance of success. Job, he says, is one who drinks up impiety like water and walks with wicked men,—

> *"For he hath said, It profiteth a man nothing*
> *That he should delight himself with God."*

If this were true, Job would indeed be proved irreligious. Such a statement strikes at the root of faith and obedience. But is Elihu representing the text with

anything like precision? In chap. ix. 22 these words are put into Job's mouth:—

> *"It is all one, therefore I say,*
> *He destroyeth the perfect and the wicked."*

God is strong and is breaking him with a tempest. Job finds it useless to defend himself and maintain that he is perfect. In the midst of the storm he is so tossed that he despises his life; and in perplexity he cries,—It is all one whether I am righteous or not, God destroys the good and the vile alike. Again we find him saying, "Wherefore do the wicked live, become old, yea, are mighty in power?" And in another passage he inquires why the Almighty does not appoint days of judgment. These are the expressions on which Elihu founds his charge, but the precise words attributed to Job were never used by him, and in many places he both said and implied that the favour of God was his greatest joy. The second author is either misapprehending or perverting the language of his predecessor. His argument accordingly does not succeed.

Passing at present from the charge of impiety, Elihu takes up the suggestion that Divine providence is unjust and sets himself to show that, whether men delight themselves in the Almighty or not, He is certainly All-righteous. And in this contention, so long as he keeps to generalities and does not take special account of the case which has roused the whole controversy, he speaks with some power. His argument comes properly to this, If you ascribe injustice or partiality to Him whom you call God, you cannot be thinking of the Divine King. From His very nature and from His position as Lord of all, God cannot be unjust. As Maker and Preserver of life He must be faithful.

"Far be from God a wickedness,
From the Almighty an injustice!
For every one's work He requiteth him,
And causeth each to find according to his ways.
Surely, too, God doeth not wickedness,
The Almighty perverteth not justice."

Has God any motive for being unjust? Can any one urge Him to what is against His nature? The thing is impossible. So far Elihu has all with him, for all alike believe in the sovereignty of God. The Most High, responsible to Himself, must be conceived of as perfectly just. But would He be so if He were to destroy the whole of His creatures? Elihu says, God's sovereignty over all gives Him the right to act according to His will; and His will determines not only what is, but what is right in every case.

"Who hath given Him a charge over the earth?
Or who hath disposed the whole world?
Were He to set His mind upon Himself,
To gather to Himself His spirit and His breath,
Then all flesh would die together,
Man would return to his dust."

The life of all creatures implies that the mind of the Creator goes forth to His universe, to rule it, to supply the needs of all living beings. He is not wrapped up in Himself, but having given life He provides for its maintenance.

Another personal appeal in verse 16 is meant to secure attention to what follows, in which the idea is carried out that the Creator must rule His creatures by a law of justice.

"Shall one that hateth right be able to control?
Or wilt thou condemn the Just, the Mighty One?
Is it fit to say to a king, Thou wicked?

Or to princes, Ye ungodly?
How much less to Him who accepts not the persons of princes,
Nor regardeth the rich more than the poor?"

Here the principle is good, the argument or illustration inconclusive. There is a strong foundation in the thought that God, who could if He desired withdraw all life, but on the other hand sustains it, must rule according to a law of perfect righteousness. If this principle were kept in the front and followed up we should have a fruitful argument. But the philosophy of it is beyond this thinker, and he weakens his case by pointing to human rulers and arguing from the duty of subjects to abide by their decision and at least attribute to them the virtue of justice. No doubt society must be held together by a head either hereditary or chosen by the people, and, so long as his rule is necessary to the well-being of the realm, what he commands must be obeyed and what he does must be approved as if it were right. But the writer either had an exceptionally favourable experience of kings, as one, let us suppose, honoured like Daniel in the Babylonian exile, or his faith in the Divine right of princes blinded him to much injustice. It is a mark of his defective logic that he rests his case for the perfect righteousness of God upon a sentiment or what may be called an accident.

And when Elihu proceeds, it is with some rambling sentences in which the suddenness of death, the insecurity of human things, and the trouble and distress coming now on whole nations now on workers of iniquity are all thrown together for the demonstration of Divine justice. We hear in these verses (20 to 28) the echoes of disaster and exile, of the fall of thrones and empires. Because the afflicted tribes of Judah

were preserved in captivity and restored to their own land, the history of the period which is before the writer's mind appears to him to supply a conclusive proof of the righteousness of the Almighty. But we fail to see it. Eliphaz and Bildad might have spoken in the same terms as Elihu uses here. Everything is assumed that Job by force of circumstance has been compelled to doubt. The whole is a homily on God's irresponsible power and penetrating wisdom which, it is taken for granted, must be exercised in righteousness. Where proof is needed nothing but assertion is offered. It is easy to say that when a man is struck down in the open sight of others it is because he has been cruel to the poor and the Almighty has been moved by the cry of the afflicted. But here is Job struck down in the open sight of others; and is it for harshness to the poor? If Elihu does not mean that, what does he mean? The conclusion is the same as that reached by the three friends; and this speaker poses, like the rest, as a generous man declaring that the iniquity God is always sure to punish is tyrannical treatment of the orphan and the widow.

Leaving this unfortunate attempt at reasoning we enter at verse 31 on a passage in which the circumstances of Job are directly dealt with.

> *"For hath any one spoken thus unto God,*
> *'I have suffered though I offend not:*
> *That which I see not teach Thou;*
> *If I have done iniquity I will do it no more?*
> *Shall God's recompense be according to thy mind*
> *That thou dost reject it?*
> *For thou must choose, and not I:*
> *Therefore speak what thou knowest."*

Here the argument seems to be that a man like Job,

assuming himself to be innocent, if he bows down before the sovereign Judge, confesses ignorance, and even goes so far as to acknowledge that he may have sinned unwittingly and promises amendment, such a one has no right to dictate to God or to complain if suffering and trouble continue. God may afflict as long as He pleases without showing why He afflicts. And if the sufferer dares to complain he does so at his own peril. Elihu would not be the man to complain in such a case. He would suffer on silently. But the choice is for Job to make; and he has need to consider well before he comes to a decision. Elihu implies that as yet Job is in the wrong mind, and he closes this part of his address in a sort of brutal triumph over the sufferer because he had complained of his sufferings. He puts the condemnation into the mouth of "men of understanding"; but it is his own.

> *"Men of understanding will say to me,*
> *And the wise who hears me will say:—*
> *Job speaks without intelligence,*
> *And his words are without wisdom:*
> *Would that Job were tried unto the end*
> *For his answers after the manner of wicked men.*
> *For he addeth rebellion to his sin;*
> *He clappeth his hands amongst us*
> *And multiplieth his words against God."*

The ideas of Elihu are few and fixed. When his attempts to convince betray his weakness in argument, he falls back on the vulgar expedient of brow-beating the defendant. He is a type of many would-be interpreters of Divine providence, forcing a theory of religion which admirably fits those who reckon themselves favourites of heaven, but does nothing for the many lives that are all along under a cloud of trouble and grief. The religious creed which alone can satisfy

is one throwing light adown the darkest ravines human beings have to thread, in ignorance of God which they cannot help, in pain of body and feebleness of mind not caused by their own sin but by the sins of others, in slavery or something worse than slavery.

XXVI.

THE DIVINE PREROGATIVE.

CHAPS. XXXV.-XXXVII.

AFTER a long digression Elihu returns to consider the statement ascribed to Job, "It profiteth a man nothing that he should delight himself with God" (chap. xxxiv. 9). This he laid hold of as meaning that the Almighty is unjust, and the accusation has been dealt with. Now he resumes the question of the profitableness of religion.

> *"Thinkest thou this to be in thy right,*
> *And callest thou it 'My just cause before God,'*
> *That thou dost ask what advantage it is to thee,*
> *And 'What profit have I more than if I had sinned'?"*

In one of his replies Job, speaking of the wicked, represented them as saying, "What is the Almighty that we should serve Him? and what profit should we have if we pray unto Him?" (chap. xxi. 15). He added then, "The counsel of the wicked be far from me." Job is now declared to be of the same opinion as the wicked whom he condemned. The man who again and again appealed to God from the judgment of his friends, who found consolation in the thought that his witness was in heaven, who, when he was scorned, sought God in tears and hoped against hope for His redemption, is charged with holding faith and religion of no advantage. Is it in misapprehension or with

design the charge is made? Job did indeed occasionally seem to deny the profit of religion, but only when the false theology of his friends drove him to false judgment. His real conviction was right. Once Eliphaz pressed the same accusation and lost his way in trying to prove it. Elihu has no fresh evidence, and he too falls into error. He confounds the original charge against Job with another, and makes an offence of that which the whole scope of the poem and our sense of right completely justify.

"Look unto the heavens and see,
And regard the clouds which are higher than thou.
If thou sinnest, what doest thou against Him?
Or if thy transgressions be multiplied, what doest thou unto Him?
If thou be righteous, what givest thou Him?
Or what receiveth He at thy hands?"

Elihu is actually proving, not that Job expects too little from religion and finds no profit in it, but that he expects too much. Anxious to convict, he will show that man has no right to make his faith depend on God's care for his integrity. The prologue showed the Almighty pleased with His servant's faithfulness. That, says Elihu, is a mistake.

Consider the clouds and the heavens which are far above the world. Thou canst not touch them, affect them. The sun and moon and stars shine with undiminished brightness however vile men may be. The clouds come and go quite independently of the crimes of men. God is above those clouds, above that firmament. Neither can the evil hands of men reach His throne, nor the righteousness of men enhance His glory. It is precisely what we heard from the lips of Eliphaz (chap. xxii. 2-4), an argument which abuses man for the sake of exalting God. Elihu has no thought of the spiritual

relationship between man and his Creator. He advances with perfect composure as a hard dogma what Job said in the bitterness of his soul.

If, however, the question must still be answered, What good end is served by human virtue? the reply is,—

> *"Thy wickedness may hurt a man as thou art;*
> *And thy righteousness may profit a son of man."*

God sustains the righteous and punishes the wicked, not for the sake of righteousness itself but purely for the sake of men. The law is that of expediency. Let not man dream of witnessing for God, or upholding any eternal principle dear to God. Let him confine religious fidelity and aspiration to their true sphere, the service of mankind. Regarding which doctrine we may simply say that, if religion is profitable in this way only, it may as well be frankly given up and the cult of happiness adopted for it everywhere. But Elihu is not true to his own dogma.

The next passage, beginning with verse 9, seems to be an indictment of those who in grievous trouble do not see and acknowledge the Divine blessings which are the compensations of their lot. Many in the world are sorely oppressed. Elihu has heard their piteous cries. But he has this charge against them, that they do not realise what it is to be subjects of the heavenly King.

> *"By reason of the multitude of oppressions men cry out,*
> *They cry for help by reason of the arm of the mighty;*
> *But none saith, Where is God my Maker,*
> *Who giveth songs in the night,*
> *Who teacheth us more than the beasts of the earth,*
> *And maketh us wiser than the fowls of heaven?*
> *There they cry because of the pride of evil men;*
> *But none giveth answer."*

These cries of the oppressed are complaints against pain, natural outbursts of feeling, like the moans of wounded animals. But those who are cruelly wronged may turn to God and endeavour to realise their position as intelligent creatures of His who should feel after Him and find Him. If they do so, then hope will mingle with their sorrow and light arise on their darkness. For in the deepest midnight God's presence cheers the soul and tunes the voice to songs of praise. The intention is to show that when prayer seems of no avail and religion does not help, it is because there is no real faith, no right apprehension by men of their relation to God. Elihu, however, fails to see that if the righteousness of men is not important to God as righteousness, much less will He be interested in their grievances. The bond of union between the heavenly and the earthly is broken; and it cannot be restored by showing that the grief of men touches God more than their sin. Job's distinction is that he clings to the ethical fellowship between a sincere man and his Maker and to the claim and the hope involved in that relationship. There we have the jewel in the lotus-flower of this book, as in all true and noble literature. Elihu, like the rest, is far beneath Job. If he can be said to have a glimmering of the idea it is only that he may oppose it. This moral affinity with God as the principle of human life remains the secret of the inspired author; it lifts him above the finest minds of the Gentile world. The compiler of the Elihu portion, although he has the admirable sentiment that God giveth songs in the night, has missed the great and elevating truth which fills with prophetic force the original poem.

From verse 14 onward to the close of the chapter

the argument is turned directly against Job, but is so obscure that the meaning can only be conjectured.

> *"Surely God will not hear vanity,*
> *Neither will the Almighty regard it."*

If any one cries out against suffering as an animal in pain might cry, that is vanity, not merely emptiness but impiety, and God will not hear nor regard such a cry. Elihu means that Job's complaints were essentially of this nature. True, he had called on God; that cannot be denied. He had laid his case before the Judge and professed to expect vindication. But he was at fault in that very appeal, for it was still of suffering he complained, and he was still impious.

> *"Even when thou sayest that thou seest Him not,*
> *That thy cause is before Him and thou waitest for Him;*
> *Even then because His anger visiteth not,*
> *And He doth not strictly regard transgression,*
> *Therefore doth Job open his mouth in vanity,*
> *He multiplieth words without knowledge."*

The argument seems to be: God rules in absolute supremacy, and His will is not to be questioned; it may not be demanded of Him that He do this or that. What is a man that he should dare to state any "righteous cause" of his before God and claim justification? Let Job understand that the Almighty has been showing leniency, holding back His hand. He might kill any man outright and there would be no appeal nor ground of complaint. It is because He does not strictly regard iniquity that Job is still alive. Therefore appeals and hopes are offensive to God.

The insistence of this part of the book reaches a climax here and becomes repulsive. Elihu's opinions oscillate we may say between Deism and Positivism,

and on either side he is a special pleader. It is by the mercy of the Almighty all men live; yet the reasoning of Elihu makes mercy so remote and arbitrary that prayer becomes an impertinence. No doubt there are some cries out of trouble which cannot find response. But he ought to maintain, on the other hand, that if sincere prayer is addressed to God by one in sore affliction desiring to know wherein he has sinned and imploring deliverance, that appeal shall be heard. This, however, is denied. For the purpose of convicting Job Elihu takes the singular position that though there is mercy with God man is neither to expect nor ask it, that to make any claim upon Divine grace is impious. And there is no promise that suffering will bring spiritual gain. God has a right to afflict His creatures, and what He does is to be endured without a murmur because it is less than He has the right to appoint. The doctrine is adamantine and at the same time rent asunder by the error which is common to all Job's opponents. The soul of a man resolutely faithful like Job would turn away from it with righteous contempt and indignation. The light which Elihu professes to enjoy is a midnight of dogmatic darkness.

Passing to chap. xxxvi. we are still among vague surmisings which appear the more inconsequent that the speaker makes a large claim of knowledge.

> "*Suffer me a little and I will show thee,*
> *For I have somewhat yet to say on God's behalf.*
> *I will fetch my knowledge from afar,*
> *And will ascribe righteousness to my Maker.*
> *For truly my words are not false:*
> *One that is perfect in knowledge is with thee.*"

Elihu is zealous for the honour of that great Being whom he adores because from Him he has received life and light and power. He is sure of what he says, and proceeds with a firm step. Preparation thus made, the vindication of God follows—a series of sayings which draw to something useful only when the doctrine becomes hopelessly inconsistent with what has already been laid down.

> "*Behold God is mighty and despiseth not any;*
> *He is mighty in strength of understanding.*
> *He preserveth not the life of the wicked,*
> *But giveth right to the poor.*
> *He withdraweth not His eyes from the righteous,*
> *But, with kings on the throne,*
> *He setteth them up for ever, and they are exalted.*
> *And if they be bound in fetters,*
> *If they be held in cords of affliction,*
> *Then He showeth them their work*
> *And their transgressions, that they have acted proudly,*
> *He openeth their ear to discipline*
> *And commandeth that they return from iniquity.*"

"God despiseth not any"—this appears to have something of the humane breadth hitherto wanting in the discourses of Elihu. He does not mean, however, that the Almighty estimates every life without contempt, counting the feeblest and most sinful as His creatures; but that He passes over none in the administration of His justice. Illustrations of the doctrine as Elihu intends it to be received are supplied in the couplet, "He preserveth not the life of the wicked, but giveth right to the poor." The poor are helped, the wicked are given up to death. As for the righteous, two very different methods of dealing with them are described. For Elihu himself, and others favoured with prosperity, the law of the Divine order has been, "With kings on

the throne God setteth them up for ever." A personal consciousness of merit leading to honourable rank in the state seems at variance with the hard dogma of the evil desert of all men. But the rabbi has his own position to fortify. The alternative, however, could not be kept out of sight, since the misery of exile was a vivid recollection, if not an actual experience, with many reputable men who were bound in fetters and held by cords of affliction. It is implied that, though of good character, these are not equal in righteousness to the favourites of kings. Some errors require correction; and these men are cast into trouble, that they may learn to renounce pride and turn from iniquity. Elihu preaches the benefits of chastening, and in touching on pride he comes near the case of Job. But the argument is rude and indiscriminative. To admit that a man is righteous and then speak of his transgressions and iniquity, must mean that he is really far beneath his reputation or the estimate he has formed of himself.

It is difficult to see precisely what Elihu considers the proper frame of mind which God will reward. There must be humility, obedience, submission to discipline, renunciation of past errors. But we remember the doctrine that a man's righteousness cannot profit God, can only profit his fellow-men. Does Elihu, then, make submission to the powers that be almost the same thing as religion? His reference to high position beside the throne is to a certain extent suggestive of this.

> *"If they obey and serve God,*
> *They shall spend their days in prosperity*
> *And their years in pleasures.*
> *But if they obey not*
> *They shall perish by the sword,*
> *And they shall die without knowledge."*

Elihu thinks over much of kings and exaltation beside them and of years of prosperity and pleasure, and his own view of human character and merit follows the judgment of those who have honours to bestow and love the servile pliant mind.

In the dark hours of sorrow and pain, says Elihu, men have the choice to begin life anew in lowly obedience or else to harden their hearts against the providence of God. Instruction has been offered, and they must either embrace it or trample it under foot. And passing to the case of Job, who, it is plain, is afflicted because he needs chastisement, not having attained to Elihu's perfectness in the art of life, the speaker cautiously offers a promise and gives an emphatic warning.

"*He delivereth the afflicted by his affliction*
And openeth their ear in oppression.
Yea, He would allure thee out of the mouth of thy distress
Into a broad place where is no straitness;
And that which is set on thy table shall be full of fatness.
But if thou art full of the judgment of the wicked,
Judgment and justice shall keep hold on thee.
For beware lest wrath lead thee away to mockery,
And let not the greatness of the ransom turn thee aside.
Will thy riches suffice that are without stint?
Or all the forces of thy strength?
Choose not that night,
When the peoples are cut off in their place:
Take heed thou turn not to iniquity,
For this thou hast chosen rather than affliction."

A side reference here shows that the original writer dealing with his hero has been replaced by another who does not realise the circumstances of Job with the same dramatic skill. His appeal is forcible, however, in its place. There was danger that one long and grievously afflicted might be led away by wrath

and turn to mockery or scornfulness, so forfeiting the possibility of redemption. Job might also say in bitterness of soul that he had paid a great price to God in losing all his riches. The warning has point, although Job never betrayed the least disposition to think the loss of property a ransom exacted of him by God. Elihu's suggestion to this effect is by no means evangelical; it springs from a worldly conception of what is valuable to man and of great account with the Almighty. Observe, however, the reminiscences of national disaster. The picture of the night of a people's calamity had force for Elihu's generation, but here it is singularly inappropriate. Job's night had come to himself alone. If his afflictions had been shared by others, a different complexion would have been given to them. The final thrust, that the sufferer had chosen iniquity rather than profitable chastisement, has no point whatsoever.

The section closes with a strophe (vv. 22-25) which, calling for submission to the Divine ordinance and praise of the doings of the Almighty, forms a transition to the final theme of the address.

Chap. xxxvi. 26—xxxvii. 24. There need be little hesitation in regarding this passage as an ode supplied to the second writer or simply quoted by him for the purpose of giving strength to his argument. Scarcely a single note in the portion of Elihu's address already considered approaches the poetical art of this. The glory of God in His creation and His unsearchable wisdom are illustrated from the phenomena of the heavens without reference to the previous sections of the address. One who was more a poet than a reasoner might indeed halt and stumble as the speaker has done

up to this point and find liberty when he reached a theme congenial to his mind. But there are points at which we seem to hear the voice of Elihu interrupting the flow of the ode as no poet would check his muse. At chap. xxxvii. 14 the sentence is interjected, like an aside of the writer drawing attention to the words he is quoting, —"*Hearken unto this, O Job; stand still and consider the wondrous works of God.*" Again (vv. 19, 20), between the description of the burnished mirror of the sky and that of the clearness after the sweeping wind, without any reference to the train of thought, the ejaculation is introduced,—"*Teach us what we shall say unto Him, for we cannot order our speech by reason of darkness. Shall it be told Him that I speak? If a man speak surely he shall be swallowed up.*" The final verses also seem to be in the manner of Elihu.

But the ode as a whole, though it has the fault of endeavouring to forestall what is put into the mouth of the Almighty speaking from the storm, is one of the fine passages of the book. We pass from "cold, heavy and pretentious" dogmatic discussions to free and striking pictures of nature, with the feeling that one is guiding us who can present in eloquent language the fruits of his study of the works of God. The descriptions have been noted for their felicity and power by such observers as Baron Humboldt and Mr. Ruskin. While the point of view is that invariably taken by Hebrew writers, the originality of the ode lies in fresh observation and record of atmospheric phenomena, especially of the rain and snow, rolling clouds, thunderstorms and winds. The pictures do not seem to belong to the Arabian desert but to a fertile peopled region like Aram or the Chaldæan plain. Upon the fields and dwellings of men, not on wide expanses

of barren sand, the rains and snows fall, and they seal up the hand of man. The lightning clouds cover the face of the "habitable world"; by them God judgeth the peoples.

In the opening verses the theme of the ode is set forth—the greatness of God, the vast duration of His being, transcending human knowledge.

> *"Behold God is great and we know Him not,*
> *The number of His years is unsearchable."*

To estimate His majesty or fathom the depths of His eternal will is far beyond us who are creatures of a day. Yet we may have some vision of His power. Look up when rain is falling, mark how the clouds that float above distil the drops of water and pour down great floods upon the earth. Mark also how the dark cloud spreading from the horizon obscures the blue expanse of the sky. We cannot understand; but we can realise to some extent the majesty of Him whose is the light and the darkness, who is heard in the thunder-peal and seen in the forked lightning.

> *"Can any understand the spreadings of the clouds,*
> *The crashings of His pavilion?*
> *Behold He spreadeth His light about Him;*
> *And covereth it with the depths of the sea.*
> *For by these judgeth He the peoples;*
> *He giveth meat in abundance."*

Translating from the Vulgate the two following verses, Mr. Ruskin gives the meaning, "He hath hidden the light in His hands and commanded it that it should return. He speaks of it to His friend; that it is His possession, and that he may ascend thereto." The rendering cannot be received, yet the comment may be cited. "These rain-clouds are the robes of love of the Angel of the Sea. To these that name is chiefly

given, the 'spreadings of the clouds,' from their extent, their gentleness, their fulness of rain." And this is "the meaning of those strange golden lights and purple flushes before the morning rain. The rain is sent to judge and feed us; but the light is the possession of the friends of God, that they may ascend thereto,—where the tabernacle veil will cross and part its rays no more." [1]

The real import does not reach this spiritual height. It is simply that the tremendous thunder brings to transgressors the terror of judgment, and the copious showers that follow water the parched earth for the sake of man. Of the justice and grace of God we are made aware when His angel spreads his wings over the world. In the darkened sky there is a crash as if the vast canopy of the firmament were torn asunder. And now a keen flash lights the gloom for a moment; anon it is swallowed up as if the inverted sea, poured in cataracts upon the flame, extinguished it. Men recognise the Divine indignation, and even the lower animals seem to be aware.

> "*He covereth His hands with the lightning,*
> *He giveth it a charge against the adversary.*
> *Its thunder telleth concerning Him,*
> *Even the cattle concerning that which cometh up.*"

Continued in the thirty-seventh chapter, the description appears to be from what is actually going on, a tremendous thunderstorm that shakes the earth. The sound comes, as it were, out of the mouth of God, reverberating from sky to earth and from earth to sky, and rolling away under the whole heaven. Again there are lightnings, and "*He stayeth them not when His voice*

[1] "Modern Painters," vol. v., 141.

is heard." Swift ministers of judgment and death they are darted upon the world.

We are asked to consider a fresh wonder, that of the snow which at certain times replaces the gentle or copious rain. The cold fierce showers of winter arrest the labour of man, and even the wild beasts seek their dens and abide in their lurking-places. "The Angel of the Sea," says Mr. Ruskin, "has also another message, —in the 'great rain of His strength,' rain of trial, sweeping away ill-set foundations. Then his robe is not spread softly over the whole heaven as a veil, but sweeps back from his shoulders, ponderous, oblique, terrible—leaving his sword-arm free." God is still directly at work. "*Out of His chamber cometh the storm and cold out of the north.*" His breath gives the frost and straitens the breadth of waters. Towards Armenia, perhaps, the poet has seen the rivers and lakes frozen from bank to bank. Our science explains the result of diminished temperature; we know under what conditions hoar-frost is deposited and how hail is formed. Yet all we can say is that thus and thus the forces act. Beyond that we remain like this writer, awed in presence of a heavenly Will which determines the course and appoints the marvels of nature.

> "*By the breath of God ice is given,*
> *And the breadth of the waters is straitened.*
> *Also He ladeth the thick cloud with moisture,*
> *He spreadeth His lightning cloud abroad;*
> *And it is turned about by His guidance,*
> *That it may do whatsoever He commandeth*
> *Upon the face of the whole earth.*"

Here, again, moral purpose is found. The poet attributes to others his own susceptibility. Men see and learn and tremble. It is for correction, that the

careless may be brought to think of God's greatness, and the evil-doers of His power, that sinners being made afraid may turn from their rebellion. Or, it is for His earth, that rain may beautify it and fill the rivers and springs at which the beasts of the valley drink. Or, yet again, the purpose is mercy. Even the tremendous thunderstorm may be fraught with mercy to men. From the burning heat, oppressive, intolerable, the rains that follow bring deliverance. Men are fainting for thirst, the fields are languishing. In compassion God sends His great cloud on its mission of life.

More delicate, needing finer observation, are the next objects of study.

> *"Dost thou know how God layeth His charge on them,*
> *And causeth the light of His cloud to shine?*
> *Dost thou know the balancings of the clouds,*
> *The wondrous works of Him who is perfect in knowledge?"*

It is not clear whether the light of the cloud means the lightning again or the varied hues which make an Oriental sunset glorious in purple and gold. But the balancings of the clouds must be that singular power which the atmosphere has of sustaining vast quantities of watery vapour—either miles above the earth's surface where the filmy cirrhus floats, dazzling white against the blue sky, or lower down where the rain-cloud trails along the hill-tops. Marvellous it is that, suspended thus in the air, immense volumes of water should be carried from the surface of the ocean to be discharged in fructifying rain.

Then again:—

> *"How are thy garments warm*
> *When the earth is still because of the south wind?"*

The sensation of dry hot clothing is said to be very

notable in the season of the siroccos or south winds, also the extraordinary stillness of nature under the same oppressive influence. "There is no living thing abroad to make a noise. The air is too weak and languid to stir the pendant leaves even of the tall poplars."

Finally the vast expanse of the sky, like a looking-glass of burnished metal stretched far over sea and land, symbolises the immensity of Divine power.

"Canst thou with Him spread out the sky
Which is strong as a molten mirror?
And now men see not the light which is bright in the skies:
Yet the wind passeth and cleanseth them."

It is always bright beyond. Clouds only hide the splendid sunshine for a time. A wind rises and sweeps away the vapours from the glorious dome of heaven. "*Out of the north cometh golden splendour*"—for it is the north wind that drives on the clouds which, as they fly southward, are gilded by the rays of the sun. But with God is a splendour greater far, that of terrible majesty.

So the ode finishes abruptly, and Elihu states his own conclusion:—

"The Almighty! we cannot find Him out; He is excellent in power,
And in judgment and plenteous justice; He will not afflict.
Men do therefore fear Him;
He regardeth not any that are wise of heart."

Is Job wise in his own conceit? Does he think he can challenge the Divine government and show how the affairs of the world might have been better ordered? Does he think that he is himself treated unjustly because loss and disease have been appointed to him? Right thoughts of God will check all such ignorant notions and bring him a penitent back to the throne

of the Eternal. It is a good and wise deduction; but Elihu has not vindicated God by showing in harmony with the noblest and finest ideas of righteousness men have, God supremely righteous, and beyond the best and noblest mercy men love, God transcendently merciful and gracious. In effect his argument has been—The Almighty must be all-righteous, and any one is impious who criticises life. The whole question between Job and the friends remains unsettled still.

Elihu's failure is significant. It is the failure of an attempt made, as we have seen, centuries after the Book of Job was written, to bring it into the line of current religious opinion. Our examination of the whole reveals the narrow foundation on which Hebrew orthodoxy was reared and explains the developments of a later time. Job may be said to have left no disciples in Israel. His brave personal hope and passionate desire for union with God seem to have been lost in the fervid national bigotry of post-exilic ages; and while they faded, the Pharisee and Sadducee of after days began to exist. They are both here in germ. Springing from one seed, they are alike in their ignorance of Divine justice; and we do not wonder that Christ, coming to fulfil and more than fulfil the hope of humanity, appeared to both the Pharisee and Sadducee of His time as an enemy of religion, of the country, and of God.

THE VOICE FROM THE STORM.

XXVII.

"MUSIC IN THE BOUNDS OF LAW."

CHAP. xxxviii.

OVER the shadowed life of Job, and the world shadowed for him by his own intellectual and moral gloom, a storm sweeps, and from the storm issues a voice. With the symbol of vast Divine energy comes an answer to the problem of tried and troubled human life. It has seemed, as time went by, that the appeals of the sufferer were unheard, that the rigid silence of heaven would never break. But had he not heard? "Their line is gone out through all the earth, and their words to the end of the world." Job should have known. What is given will be a fresh presentation of ideas now to be seen in their strength and bearing because the mind is prepared and made eager. The man, brought to the edge of pessimism, will at last look abroad and follow the doings of the Almighty even through storm and darkness. Does the sublime voice issue only to overbear and reduce him to silence? Not so. His reason is addressed, his thought demanded, his power to recognise truth is called for. A great demonstration is made, requiring at every step the response of mind and heart. The Creator reveals His care for the creation, for the race of men, for every kind of being and every need. He declares His own

glory, of transcendent power, of immeasurable wisdom, also of righteous and holy will. He can afflict men, and yet do them no wrong but good, for they are His men, for whom He provides as they cannot provide for themselves. Trial, sorrow, change, death—is anything "disastrous" that God ordains? Impossible. His care of His creation is beyond our imagining. There are no disasters in His universe unless where the will of man divorced from faith would tear a way for itself through the fastnesses of His eternal law.

Eloah is known through the tempest as well as in the dewdrop and the tender blossom. What is capable of strength must be made strong. That is the Divine law throughout all life, for the cedar on Lebanon, the ox in the yoke, the lion of the Libyan desert. Chiefly the moral nature of man must find its strength. The glory of God is to have sons who can endure. The easy piety of a happy race, living among flowers and offering incense for adoration, cannot satisfy Him of the eternal will, the eternal power. Men must learn to trust, to endure, to hold themselves undismayed when the fury of tempest scours their world and heaps the driven snow above their dwellings and death comes cold and stark. Struggle man shall, struggle on through strange and dreadful trials till he learn to live in the thought of Divine Will and Love, co-ordinate in one Lord true to Himself, worthy to be trusted through all cloud and clash. Ever is He pursuing an end conformable to the nature of the beings He has created, and, with man an end conformable to his nature, the possibilities of endless moral development, the widening movements of increasing life. Let man know this and submit, know this and rejoice. A dream-life shall be impossible to man, use his day as he will.

Is this Divine utterance from the storm required by the progress of the drama? Some have doubted whether its tenor is consistent with the previous line of thought; yet the whole movement sets distinctly towards it, could terminate in no other way. The prologue, affirming God's satisfaction with His servant, left us assured that if Job remained pure and kept his faith his name would not be blotted from the book of life. He has kept his integrity; no falsehood or baseness can be charged against him. But is he still with God in sincere and humble faith? We have heard him accuse the Most High of cruel enmity. At the close he lies under the suspicion of impious daring and revolt, and it appears that he may have fallen from grace. The author has created this uncertainty knowing well that the verdict of God Himself is needed to make clear the spiritual position and fate of His servant.

Besides this, Job's own suspense remains, of more importance from a dramatic point of view. He is not yet reconciled to providence. Those earnest cries for light, which have gone forth passionately, pathetically to heaven, wait for an answer. They must have some reply, if the poet can frame a fit deliverance for the Almighty. The task is indeed severe. On one side there is restraint, for the original motive of the whole action and especially the approval of Job by his Divine Master are not to be divulged. The tried man must not enjoy vindication at the risk of losing humility, his victory over his friends must not be too decisive for his own spiritual good, nor out of keeping with the ordinary current of experience. On the other side lies the difficulty of representing Divine wisdom in contrast to that of man, and of dealing with the hopes and claims of Job, for vindication, for deliverance from

Sheol, for the help of a Redeemer, either in the way of approving them or setting them definitely aside. Urged by a necessity of his own creating, the author has to seek a solution, and he finds one equally convincing and modest, crowning his poem with a passage of marvellous brilliance, aptness, and power.

It has already been remarked that the limitations of genius and inspiration are distinctly visible here. The bold prophetic hopes put into Job's mouth were beyond the author's power to verify even to his own satisfaction. He might himself believe in them, ardently, as flashes of heavenly foresight, but he would not affirm them to be Divine in their source because he could not give adequate proof. The ideas were thrown out to live in human thought, to find verification when God's time came. Hence, in the speeches of the Almighty, the ground taken is that of natural religion, the testimony of the wonderful system of things open to the observation of all. Is there a Divine Redeemer for the faithful whose lives have been overshadowed? Shall they be justified in some future state of being when their bodies have mouldered into dust? The voice from on high does not affirm that this shall be; the reverence of the poet does not allow so daring an assumption of the right to speak for God. On the contrary, the danger of meddling with things too high is emphasised in the very utterance which a man of less wisdom and humility would have filled with his own ideas. Nowhere is there a finer instance of self-denying moderation for the sake of absolute truth. This writer stands among men as a humble student of the ways of God—is content to stand there at the last, making no claim beyond the knowledge of what may be learned from the creation and providence of God.

And Job is allowed no special providence. The voice from the storm is that which all may hear; it is the universal revelation suited to every man. At first sight we are disposed to agree with those who think the appearance of the Almighty upon the scene to be in itself strange. But there is no Theophany. There is no revelation or message to suit a particular case, to gratify one who thinks himself more important than his fellow-creatures, or imagines the problem of his life abnormally difficult. Again the wisdom of the author goes hand in hand with his modesty; what is within his compass he sees to be sufficient for his end.

To some the utterances put into the mouth of the Almighty may seem to come far short of the occasion. Beginning to read the passage they may say:—Now we are to have the fruit of the poet's most strenuous thought, the highest inspiration. The Almighty when He speaks in person will be made to reveal His gracious purposes with men and the wisdom of His government in those cases that have baffled the understanding of Job and of all previous thinkers. Now we shall see a new light penetrating the thick darkness and confusion of human affairs. Since this is not done there may be disappointment. But the author is concerned with religion. His maxim is, "The fear of God that is wisdom, and to depart from evil is understanding." He has in his drama done much for human thought and theology. The complications which had kept faith from resting in true spirituality on God have been removed. The sufferer is a just man, a good man whom God Himself has pronounced to be perfect. Job is not afflicted because he has sinned. The author has set in the clearest possible light all arguments he could

find for the old notion that transgression and wickedness alone are followed by suffering in this world. He has shown that this doctrine is not in accordance with fact, and has made the proof so clear that a thoughtful person could never afterwards remember the name of Job and hold that false view. But apart from the prologue, no explanation is given of the sufferings of the righteous in this life. The author never says in so many words that Job profited by his afflictions. It might be that the righteous man, tried by loss and pain, was established in his faith for ever, above all possibility of doubt. But this is not affirmed. It might be that men were purified by their sufferings, that they found through the hot furnace a way into the noblest life. But this is not brought forward as the ultimate explanation. Or it might be that the good man in affliction was the burden-bearer of others, so that his travail and blood helped their spiritual life. But there is no hint of this. Jehovah is to be vindicated. He appears; He speaks out of the storm, and vindicates Himself. Not, however, by showing the good His servant has gained in the discipline of bereavement, loss, and pain. It is by claiming implicit trust from men, by showing that their wisdom at its highest is foolishness to His, and that His administration of the affairs of His world is in glorious faithfulness as well as power.

Is it disappointing? Does the writer neglect the great question his drama has stirred? Or has he not, with art far more subtle than we may at first suppose, introduced into the experience of Job a certain spiritual gain—thoughts and hopes that widen and clear the horizon of his life? In the depth of despondency, just because he has been driven from every earthly

comfort and stay, and can look only for miserable death, Job sees in prophetic vision a higher hope. He asks, "If a man die, shall he live again?" The question remains with him and seeks an answer in the intervals of suffering. Then at length he ventures on the presage of a future state of existence, "whether in the body or out of the body he cannot tell, God knoweth,"—"My Redeemer liveth; I shall see God for me." This prevision, this dawning of the light of immortality upon his soul is the gain that has entered into Job's experience. Without the despondency, the bitterness of bereavement, the sense of decay, and the pressure of cruel charges made against him, these illuminating thoughts would never have come to the sufferer; and along this line the author may have intended to justify the afflictions of the righteous man and quietly vindicate the dealings of God with him.

If further it be asked why this is not made prominent in the course of the Almighty's address from the storm, an answer may be found. The hope did not remain clear, inspiring, in the consciousness of Job. The waves of sorrow and doubt rolled over his mind again. It was but a flash, and like lightning at midnight it passed and left the gloom once more. Only when by long reflection and patient thought Job found himself reassured in the expectation of a future life, would he know what trouble had done for him. And it was not in keeping with the gradual development of religious faith that the Almighty should forestall discovery by reviving the hope which for a time had faded. We may take it that with rare skill the writer avoids insistence on the value of a vision which could appear charged with sustaining hope only after it was again

apprehended, first as a possibility, then as a revelation, finally as a sublime truth disentangled from doubt and error.

Assuming this to have been in the author's mind, we understand why the Almighty speaking from the storm makes no reference to the gain of affliction. There is a return upon the original motive of the drama,—the power of the Creator to inspire, the right of the Creator to expect faith in Himself, whatever losses and trials men have to endure. Neither the integrity of man nor the claim of man upon God is first in the mind of the author, but the majestic Godhead that gathers to itself the adoration of the universe. Man is of importance because he glorifies his Creator. Human righteousness is of narrow range. It is not by his righteousness man is saved, that is to say, finds his true place, the development of his nature and the end of his existence. He is redeemed from vanity and evanescence by his faith, because in exercising it, clinging to it through profoundest darkness, amidst thunder and storm, when deep calleth to deep, he enters into that wise and holy order of the universe which God has appointed,—he lives and finds more abundant life.

It is not denied that on the way toward perfect trust in his Creator man is free to seek explanation of all that befalls him. Our philosophy is no impertinence. Thought must have liberty; religion must be free. The light of justice has been kindled within us that we may seek the answering light of the sublime justice of God in all His dealings with ourselves and with mankind. This is clearly before the mind of the author, and it is the underlying idea throughout the long colloquies between Job and his friends. They are

allowed a freedom of thought and speech that sometimes astonishes, for they are engaged in the great inquiry which is to bring clear and uplifting knowledge of the Creator and His will. For us it is a varied inquiry, much of it to be conducted in pain and sorrow, on the bare hillside or on the rough sea, in the face of peril, change and disappointment. But if always the *morale* of life, the fulfilment of life bestowed by God as man's trust and inestimable possession are kept in view, freedom is ample, and man, doing his part, need have no fear of incurring the anger of the Divine Judge: the terrors of low religions have no place here.

But now Job is given to understand that liberty has its limitation; and the lesson is for many. To one half of mankind, allowing the mind to lie inert or expending it on vanities, the word has come—Inquire what life is, what its trials mean, how the righteous government of God is to be traced. Now, to the other half of mankind, too adventurous in experiment and judgment, the address of the Almighty says: Be not too bold; far beyond your range the activities of the Creator pass: it is not for you to understand the whole, but always to be reverent, always to trust. The limits of knowledge are shown, and, beyond them, the Divine King stands in glory inaccessible, proved true and wise and just, claiming for Himself the dutiful obedience and adoration of His creatures. Throughout the passage we now consider this is the strain of argument, and the effect on Job's mind is found in his final confession.

Let man remember that his main business here is not to question but to glorify his Creator. For the time when this book was written the truth lay here; and here it lies even for us, and will lie for those who come

after us. In these days it is often forgotten. Science questions, philosophy probes into the reasons of what has been and is, men lose themselves in labyrinths at the far extremities of which they hope to find something which shall make life inexpressibly great or strong or sweet. And even theology and criticism of the Bible occasionally fall into the same error of fancying that to inquire and know are the main things, that although inquiry and knowledge do not at every stage aid the service of the Most High they may promote life. The colloquies and controversies over, Job and his friends are recalled to their real duty, which is to recognise the eternal majesty and grace of the Unseen God, to trust Him and do His will. And our experiments and questions over in every department of knowledge, to this we ought to come. Nay, every step in our quest of knowledge should be taken with the desire to find God more gloriously wise and faithful, that our obedience may be more zealous, our worship more profound. There are only two states of thought or dominant methods possible when we enter on the study of the facts of nature and providence or any research that allures our reason. We must go forward either in the faith of God or with the desire to establish ourselves in knowledge, comfort and life apart from God. If the second way is chosen, light is turned into darkness, all discoveries prove mere apples of Sodom, and the end is vanity. But on the other line, with life which is good to have, with the consciousness of ability to think and will and act, faith should begin, faith in life and the Maker of life; and if every study is pursued in resolute faith, man refusing to give existence itself the lie, the mind seeking and finding new and larger reasons for trust and service of the Creator, the way

will be that of salvation. The faults and errors of one who follows this way will not enter into his soul to abide there and darken it. They will be confessed and forgiven. Such is the philosophy of the Book of Job, and the final vindication of His servant by the Almighty.

XXVIII.

THE RECONCILIATION.

Chaps. xxxviii. 1–xlii. 6.

THE main argument of the address ascribed to the Almighty is contained in chaps. xxxviii. and xxxix., and in the opening verses of chap. xlii. Job makes submission and owns his fault in doubting the faithfulness of Divine providence. The intervening passage containing descriptions of the great animals of the Nile is scarcely in the same high strain of poetic art or on same high level of cogent reasoning. It seems rather of a hyperbolical kind, suggesting failure from the clear aim and inspiration of the previous portion.

The voice proceeding from the storm-cloud, in which the Almighty veils Himself and yet makes His presence and majesty felt, begins with a question of reproach and a demand that the intellect of Job shall be roused to its full vigour in order to apprehend the ensuing argument. The closing words of Job had shown misconception of his position before God. He spoke of presenting a claim to Eloah and setting forth his integrity so that his plea would be unanswerable. Circumstances had brought upon him a stain from which he had a right to be cleared, and, implying this, he challenged the Divine government of the world as wanting in due exhibition of righteousness. This being so, Job's rescue

from doubt must begin with a conviction of error. Therefore the Almighty says:—

> *"Who is this darkening counsel*
> *By words without knowledge?*
> *Gird up now thy loins like a man;*
> *For I will demand of thee and answer thou Me."*

The aim of the author throughout the speech from the storm is to provide a way of reconciliation between man in affliction and perplexity and the providence of God that bewilders and threatens to crush him. To effect this something more than a demonstration of the infinite power and wisdom of God is needed. Zophar affirming the glory of the Almighty to be higher than heaven, deeper than Sheol, longer than the earth, broader than the sea, basing on this a claim that God is unchangeably just, supplies no principle of reconciliation. In like manner Bildad, requiring the abasement of man as sinful and despicable in presence of the Most High with whom are dominion and fear, shows no way of hope and life. But the series of questions now addressed to Job forms an argument in a higher strain, as cogent as could be reared on the basis of that manifestation of God which the natural world supplies. The man is called to recognise not illimitable power only, the eternal supremacy of the Unseen King, but also other qualities of the Divine rule. Doubt of providence is rebuked by a wide induction from the phenomena of the heavens and of life upon the earth, everywhere disclosing law and care co-operant to an end.

First Job is asked to think of the creation of the world or visible universe. It is a building firmly set on deep-laid foundations. As if by line and measure it was brought into symmetrical form according to the archetypal plan; and when the corner-stone was laid

as of a new palace in the great dominion of God there was joy in heaven. The angels of the morning broke into song, the sons of the Elohim, high in the ethereal dwellings among the fountains of light and life, shouted for joy. In poetic vision the writer beholds that work of God and those rejoicing companies; but to himself, as to Job, the question comes—What knows man of the marvellous creative effort which he sees in imagination? It is beyond human range. The plan and the method are equally incomprehensible. Of this let Job be assured—that the work was not done in vain. Not for the creation of a world the history of which was to pass into confusion would the morning stars have sung together. He who beheld all that He had made and declared it very good would not suffer triumphant evil to confound the promise and purpose of His toil.

Next there is the great ocean flood, once confined as in the womb of primæval chaos, which came forth in living power, a giant from its birth. What can Job tell, what can any man tell of that wonderful evolution, when, swathed in rolling clouds and thick darkness, with vast energy the flood of waters rushed tumultuously to its appointed place? There is a law of use and power for the ocean, a limit also beyond which it cannot pass. Does man know how that is?—must he not acknowledge the wise will and benignant care of Him who holds in check the stormy devastating sea?

And who has control of the light? The morning dawns not by the will of man. It takes hold of the margin of the earth over which the wicked have been ranging, and as one shakes out the dust from a sheet, it shakes them forth visible and ashamed. Under it the earth is changed, every object made clear and sharp as figures on clay stamped with a seal. The forests,

fields, and rivers are seen like the embroidered or woven designs of a garment. What is this light? Who sends it on the mission of moral discipline? Is not the great God who commands the dayspring to be trusted even in the darkness? Beneath the surface of earth is the grave and the dwelling-place of the nether gloom. Does Job know, does any man know, what lies beyond the gates of death? Can any tell where the darkness has its central seat? One there is whose is the night as well as the morning. The mysteries of futurity, the arcana of nature lie open to the Eternal alone.

Atmospheric phenomena, already often described, reveal variously the unsearchable wisdom and thoughtful rule of the Most High. The force that resides in the hail, the rains that fall on the wilderness where no man is, satisfying the waste and desolate ground and causing the tender grass to spring up, these imply a breadth of gracious purpose that extends beyond the range of human life. Whose is the fatherhood of the rain, the ice, the hoar-frost of heaven? Man is subject to the changes these represent; he cannot control them. And far higher are the gleaming constellations that are set in the forehead of night. Have the hands of man gathered the Pleiades and strung them like burning gems on a chain of fire? Can the power of man unloose Orion and let the stars of that magnificent constellation wander through the sky? The Mazzaroth or Zodiacal signs that mark the watches of the advancing year, the Bear and the stars of her train—who leads them forth? The laws of heaven, too, those ordinances regulating the changes of temperature and the seasons, does man appoint them? Is it he who brings the time when thunderstorms break up the drought and open

the bottles of heaven, or the time of heat "when the dust gathers into a mass, and the clods cleave fast together"? Without this alternation of drought and moisture recurring by law from year to year the labour of man would be in vain. Is not He who governs the changing seasons to be trusted by the race that profits most of His care?

At verse 39 attention is turned from inanimate nature to the living creatures for which God provides. With marvellous poetic skill they are painted in their need and strength, in the urgency of their instincts, timid or tameless or cruel. The Creator is seen rejoicing in them as His handiwork, and man is held bound to exult in their life and see in the provision made for its fulfilment a guarantee of all that his own bodily nature and spiritual being may require. Notable especially to us is the close relation between this portion and certain sayings of our Lord in which the same argument brings the same conclusion. "Two passages of God's speaking," says Mr. Ruskin, "one in the Old and one in the New Testament, possess, it seems to me, a different character from any of the rest, having been uttered, the one to effect the last necessary change in the mind of a man whose piety was in other respects perfect; and the other as the first statement to all men of the principles of Christianity by Christ Himself—I mean the 38th to 41st chapters of the Book of Job and the Sermon on the Mount. Now the first of these passages is from beginning to end nothing else than a direction of the mind which was to be perfected, to humble observance of the works of God in nature. And the other consists only in the inculcation of three things: 1st, right conduct; 2nd, looking for eternal life; 3rd, trusting God through watchfulness of His

dealings with His creation."* The last point is that which brings into closest parallelism the doctrine of Christ and that of the author of Job, and the resemblance is not accidental, but of such a nature as to show that both saw the underlying truth in the same way from the same point of spiritual and human interest.

> *"Wilt thou hunt the prey for the lioness?*
> *Or satisfy the appetite of the young lions,*
> *When they couch in their dens*
> *And abide in the covert to lie in wait?*
> *Who provideth for the raven his food,*
> *When his young ones cry unto God*
> *And wander for lack of meat?"*

Thus man is called to recognise the care of God for creatures strong and weak, and to assure himself that his life will not be forgotten. And in His Sermon on the Mount our Lord says, "Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" The parallel passage in the Gospel of Luke approaches still more closely the language in Job—"Consider the ravens that they sow not neither reap."

The wild goats or goats of the rock and their young that soon become independent of the mothers' care; the wild asses that make their dwelling-place in the salt land and scorn the tumult of the city; the wild ox that cannot be tamed to go in the furrow or bring home the sheaves in harvest; the ostrich that "leaveth her eggs on the earth and warmeth them in the dust"; the horse in his might, his neck clothed with the quivering mane, mocking at fear, smelling the battle afar off; the hawk that soars into the blue sky; the eagle that makes

* "Modern Painters," vol. iii., p. 307.

her nest on the rock,—all these, graphically described, speak to Job of the innumerable forms of life, simple, daring, strong and savage, that are sustained by the power of the Creator. To think of them is to learn that, as one among the dependants of God, man has his part in the system of things, his assurance that the needs God has ordained will be met. The passage is poetically among the finest in Hebrew literature, and it is more. In its place, with the limit the writer has set for himself, it is most apt as a basis of reconciliation and a new starting-point in thought for all like Job who doubt the Divine faithfulness. Why should man, because he can think of the providence of God, be alone suspicious of the justice and wisdom on which all creatures rely? Is not his power of thought given to him that he may pass beyond the animals and praise the Divine Provider on their behalf and his own? Man needs more than the raven, the lion, the mountain goat, and the eagle. He has higher instincts and cravings. Daily food for the body will not suffice him, nor the liberty of the wilderness. He would not be satisfied if, like the hawk and eagle, he could soar above the hills. His desires for righteousness, for truth, for fulness of that spiritual life by which he is allied to God Himself, are his distinction. So, then, He who has created the soul will bring it to perfectness. Where or how its longings shall be fulfilled may not be for man to know. But he can trust God. That is his privilege when knowledge fails. Let him lay aside all vain thoughts and ignorant doubts. Let him say: God is inconceivably great, unsearchably wise, infinitely just and true; I am in His hands, and all is well.

The reasoning is from the less to the greater, and is therefore in this case conclusive. The lower animals

exercise their instincts and find what is suited to their needs. And shall it not be so with man? Shall he, able to discern the signs of an all-embracing plan, not confess and trust the sublime justice it reveals? The slightness of human power is certainly contrasted with the omnipotence of God, and the ignorance of man with the omniscience of God; but always the Divine faithfulness, glowing behind, shines through the veil of nature, and it is this Job is called to recognise. Has he almost doubted everything, because from his own life outward to the verge of human existence wrong and falsehood seemed to reign? But how, then, could the countless creatures depend upon God for the satisfaction of their desires and the fulfilment of their varied life? Order in nature means order in the scheme of the world as it affects humanity. And order in the providence which controls human affairs must have for its first principle fairness, justice, so that every deed shall have due reward.

Such is the Divine law perceived by our inspired author "through the things that are made." The view of nature is still different from the scientific, but there is certainly an approach to that reading of the universe praised by M. Renan as peculiarly Hellenic, which "saw the Divine in what is harmonious and evident." Not here at least does the taunt apply that, from the point of view of the Hebrew, "ignorance is a cult and curiosity a wicked attempt to explain," that "even in the presence of a mystery which assails and ruins him, man attributes in a special manner the character of grandeur to that which is inexplicable," that "all phenomena whose cause is hidden, all beings whose end cannot be perceived, are to man a humiliation and a motive for glorifying God." The philosophy of the

final portion of Job is of that kind which presses beyond secondary causes and finds the real ground of creaturely existence. Intellectual apprehension of the innumerable and far-reaching threads of Divine purpose and the secrets of the Divine will is not attempted. But the moral nature of man is brought into touch with the glorious righteousness of God. Thus the reconciliation is revealed for which the whole poem has made preparation. Job has passed through the furnace of trial and the deep waters of doubt, and at last the way is opened for him into a wealthy place. Till the Son of God Himself come to clear the mystery of suffering no larger reconciliation is possible. Accepting the inevitable boundaries of knowledge, the mind may at length have peace.

And Job finds the way of reconciliation.

> *"I know that Thou canst do all things,*
> *And that no purpose of Thine can be restrained.*
> *'Who is this that hideth counsel without knowledge?'*
> *Then have I uttered what I understood not,*
> *Things too wonderful for me, which I knew not.*
> *'Hear, now, and I will speak;*
> *I will demand of Thee, and declare Thou unto me.'*
> *I had heard of Thee by the hearing of the ear;*
> *But now mine eye seeth Thee,*
> *Wherefore I repudiate my words and repent in dust and ashes."*

All things God can do, and where His purposes are declared there is the pledge of their accomplishment. Does man exist?—it must be for some end that will come about. Has God planted in the human mind spiritual desires?—they shall be satisfied. Job returns on the question that accused him—"Who is this darkening counsel?" It was he himself who obscured counsel by ignorant words. He had only heard of

God then, and walked in the vain belief of a traditional religion. His efforts to do duty and to avert the Divine anger by sacrifice had alike sprung from the imperfect knowledge of a dream-life that never reached beyond words to facts and things. God was greater far than he had ever thought, nearer than he had ever conceived. His mind is filled with a sense of the Eternal power, and overwhelmed by proofs of wisdom to which the little problems of man's life can offer no difficulty.

"Now mine eye seeth Thee." The vision of God is to his soul like the dazzling light of day to one issuing from a cavern. He is in a new world where every creature lives and moves in God. He is under a government that appears new because now the grand comprehensiveness and minute care of Divine providence are realised. Doubt of God and difficulty in acknowledging the justice of God are swept away by the magnificent demonstration of vigour, spirit and sympathy, which Job had as yet failed to connect with the Divine Life. Faith therefore finds freedom, and its liberty is reconciliation, redemption. He cannot indeed behold God face to face and hear the judgment of acquittal for which he had longed and cried. Of this, however, he does not now feel the need. Rescued from the uncertainty in which he had been involved—all that was beautiful and good appearing to quiver like a mirage—he feels life again to have its place and use in the Divine order. It is the fulfilment of Job's great hope, so far as it can be fulfilled in this world. The question of his integrity is not formally decided. But a larger question is answered, and the answer satisfies meantime the personal desire.

Job makes no confession of sin. His friends and Elihu, all of whom endeavour to find evil in his life,

are entirely at fault. The repentance is not from moral guilt, but from the hasty and venturous speech that escaped him in the time of trial. After all one's defence of Job one must allow that he does not at every point avoid the appearance of evil. There was need that he should repent and find new life in new humility. The discovery he has made does not degrade a man. Job sees God as great and true and faithful as he had believed Him to be, yea, greater and more faithful by far. He sees himself a creature of this great God and is exalted, an ignorant creature and is reproved. The larger horizon which he demanded having opened to him, he finds himself much less than he had seemed. In the microcosm of his past dream-life and narrow religion he appeared great, perfect, worthy of all he enjoyed at the hand of God; but now, in the macrocosm, he is small, unwise, weak. God and the soul stand sure as before; but God's justice to the soul He has made is viewed along a different line. Not as a mighty sheik can Job now debate with the Almighty he has invoked. The vast ranges of being are unfolded, and among the subjects of the Creator he is one,—bound to praise the Almighty for existence and all it means. His new birth is finding himself little, yet cared for in God's great universe.

The writer is no doubt struggling with an idea he cannot fully express; and in fact he gives no more than the pictorial outline of it. But without attributing sin to Job he points, in the confession of ignorance, to the germ of a doctrine of sin. Man, even when upright, must be stung to dissatisfaction, to a sense of imperfection—to realise his fall as a new birth in spiritual evolution. The moral ideal is indicated, the boundlessness of duty and the need for an awakening

of man to his place in the universe. The dream-life now appears a clouded partial existence, a period of lost opportunities and barren vain-glory. Now opens the greater life in the light of God.

And at the last the challenge of the Almighty to Satan with which the poem began stands justified. The Adversary cannot say,—The hedge set around Thy servant broken down, his flesh afflicted, now he has cursed Thee to Thy face. Out of the trial Job comes, still on God's side, more on God's side than ever, with a nobler faith more strongly founded on the rock of truth. It is, we may say, a prophetic parable of the great test to which religion is exposed in the world, its difficulties and dangers and final triumph. To confine the reference to Israel is to miss the grand scope of the poem. At the last, as at the first, we are beyond Israel, out in a universal problem of man's nature and experience. By his wonderful gift of inspiration, painting the sufferings and the victory of Job, the author is a herald of the great advent. He is one of those who prepared the way not for a Jewish Messiah, the redeemer of a small people, but for the Christ of God, the Son of Man, the Saviour of the world.

A universal problem, that is, a question of every human age, has been presented and within limits brought to a solution. But it is not the supreme question of man's life. Beneath the doubts and fears with which this drama has dealt lie darker and more stormy elements. The vast controversy in which every human soul has a share oversweeps the land of Uz and the trial of Job. From his life the conscience of sin is excluded. The author exhibits a soul tried by outward circumstances; he does not make his hero

share the thoughts or judgment of the evil-doer. Job represents the believer in the furnace of providential pain and loss. He is neither a sinner nor a sin-bearer. Yet the book leads on with no faltering movement toward the great drama in which every problem of religion centres. Christ's life, character, work cover the whole region of spiritual faith and struggle, of conflict and reconciliation, of temptation and victory, sin and salvation; and while the problem is exhaustively wrought out the Reconciler stands divinely free of all entanglement. He is light, and in Him is no darkness at all. Job's honest life emerges at last, from a narrow range of trial into personal reconciliation and redemption through the grace of God. Christ's pure heavenly life goes forward in the Spirit through the full range of spiritual trial, bearing every need of erring man, confirming every wistful hope of the race, yet revealing with startling force man's immemorial quarrel with the light, and convicting him in the hour that it saves him. Thus for the ancient inspired drama there is set, in the course of evolution, another, far surpassing it, the Divine tragedy of the universe, involving the spiritual omnipotence of God. Christ has to overcome not only doubt and fear, but the devastating godlessness of man, the strange sad enmity of the carnal mind. His triumph in the sacrifice of the cross leads religion forth beyond all difficulties and dangers into eternal purity and calm. That is—through Him the soul of believing man is reconciled by a transcendent spiritual law to nature and providence, and his spirit consecrated for ever to the holiness of the Eternal.

The doctrine of the sovereignty of God, as set forth in the drama of Job with freshness and power by one of the masters of theology, by no means covers the

whole ground of Divine action. The righteous man is called and enabled to trust the righteousness of God; the good man is brought to confide in that Divine goodness which is the source of his own. But the evil-doer remains unconstrained by grace, unmoved by sacrifice. We have learned a broader theology, a more strenuous yet a more gracious doctrine of the Divine sovereignty. The induction by which we arrive at the law is wider than nature, wider than the providence that reveals infinite wisdom, universal equity and care. Rightly did a great Puritan theologian take his stand on the conviction of God as the one power in heaven and earth and hell; rightly did he hold to the idea of Divine will as the one sustaining energy of all energies. But he failed just where the author of Job failed long before: he did not fully see the correlative principle of sovereign grace. The revelation of God in Christ, our Sacrifice and Redeemer, vindicates with respect to the sinful as well as the obedient the Divine act of creation. It shows the Maker assuming responsibility for the fallen, seeking and saving the lost; it shows one magnificent sweep of evolution which starts from the manifestation of God in creation and returns through Christ to the Father, laden with the manifold immortal gains of creative and redeeming power.

EPILOGUE.

XXIX.

EPILOGUE.

CHAP. xlii. 7-17.

AFTER the argument of the Divine voice from the storm the epilogue is a surprise, and many have doubted whether it is in line with the rest of the work. Did Job need these multitudes of camels and sheep to supplement his new faith and his reconciliation to the Almighty will? Is there not something incongruous in the large award of temporal good, and even something unnecessary in the renewed honour among men? To us it seems that a good man will be satisfied with the favour and fellowship of a loving God. Yet, assuming that the conclusion is a part of the history on which the poem was founded, we can justify the blaze of splendour that bursts on Job after sorrow, instruction and reconciliation.

Life only can reward life. That great principle was rudely shadowed forth in the old belief that God protects His servants even to a green old age. The poet of our book clearly apprehended the principle; it inspired his noblest flights. Up to the closing moment Job has lived strongly, alike in the mundane and the moral region. How is he to find continued life? The author's power could not pass the limits of the natural in order to promise a reward. Not yet was it possible,

even for a great thinker, to affirm that continued fellowship with Eloah, that continued intellectual and spiritual energy which we name eternal life. A vision of it had come to him; he had seen the day of the Lord afar off, but dimly, by moments. To carry a life into it was beyond his power. Sheol made nothing perfect; and beyond Sheol no prophet eye had ever travelled.

There was nothing for it, then, but to use the history as it stood, adding symbolic touches, and show the restored life in development on earth, more powerful than ever, more esteemed, more richly endowed for good action. In one point the symbolism is very significant. Priestly office and power are given to Job; his sacrifice and intercession mediate between the friends who traduced him and Eloah who hears His faithful servant's prayer. The epilogue, as a parable of the reward of faithfulness, has deep and abiding truth. Wider opportunity of service, more cordial esteem and affection, the highest office that man can bear, these are the reward of Job; and with the terms of the symbolism we shall not quarrel who have heard the Lord say: "Well done, thou good servant, because thou wast found faithful in a very little, have thou authority over ten cities!"

Another indication of purpose must not be overlooked. It may be said that Job's renewal in soul should have been enough for him, that he might have spent humbly what remained of life, at peace with men, in submission to God. But our author was animated by the Hebrew realism, that healthy belief in life as the gift of God, which kept him always clear on the one hand of Greek fatalism, on the other of Oriental asceticism. This strong faith in life might well lead him into the

details of sons and daughters, grandchildren and great-grandchildren, flocks, tribute, and years of honour. Nor did he care at the end though any one said that after all the Adversary was right. He had to show expanding life as God's recompense of faithfulness. Satan has long ago disappeared from the drama; and in any case the epilogue is chiefly a parable. It is, however, a parable involving, as our Lord's parables always involve, the sound view of man's existence, neither that of Prometheus on the rock nor of the grim anchorite in the Egyptian cave.

The writer's finest things came to him by flashes. When he reached the close of his book he was not able to make a tragedy and leave his readers rapt above the world. No pre-Christian thinker could have bound together the gleams of truth in a vision of the spirit's undying nature and immortal youth. But Job must find restored power and energy; and the close had to come, as it does, in the time sphere. We can bear to see a soul go forth naked, driven, tormented; we can bear to see the great good life pass from the scaffold or the fire, because we see God meeting it in the heaven. But we have seen Christ.

A third point is that for dramatic completeness the action had to bring Job to full acquittal in view of his friends. Nothing less will satisfy the sense of poetic justice which rules the whole work.

Finally, a biographical reminiscence may have given colour to the epilogue. If, as we have supposed, the author was once a man of substance and power in Israel, and, reduced to poverty in the time of the Assyrian conquest, found himself an exile in Arabia—the wistful sense of impotence in the world must have touched all his thinking. Perhaps he could not expect

for himself renewed power and place; perhaps he had regretfully to confess a want of faithfulness in his own past. All the more might he incline to bring his great work to a close with a testimony to the worth and design of the earthly gifts of God, the temporal life which He appoints to man, that present discipline most graciously adapted to our present powers and yet full of preparation for a higher evolution, the life not seen, eternal in the heavens.

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